THE GREAT BOOK OF NEEDS



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Expanded and Supplemented

VOLUME II

The Sanctification of the Temple and other Ecclesiastical and Liturgical Blessings

Translated from Church Slavonic with notes by

St. Tikhon's Monastery

St. Tikhon's Seminary Press
South Canaan, Pennsylvania

1998

The Great Book of Needs, Expanded and Supplemented
Volume II The Sanctification of the Temple and other Ecclesiastical and Liturgical Blessings

Published with the blessing of

His Eminence, the Most Reverend HERMAN,
Archbishop of Philadelphia and Eastern Pennsylvania

by

St. Tikhon's Seminary Press
Box 130
South Canaan, Pennsylvania 18459

Printed in the United States of America

ISBN 1-878997-57-2

Library of Congress Cataloging-in-Publication Data

Russkaia pravoslavnaia tserkov'.
[Trebnik. English]
The Great Book of Needs : expanded and supplemented / translated from Church Slavonic with notes by St. Tikhon's Monastery.
p. cm.
Planned 3. vols.
Contents: v. 1. The holy mysteries -- v. 2. The sanctification of the temple and other ecclesiastical and liturgical blessings.
ISBN 1-878997-56-4 (vol. 1). ISBN 1-878997-57-2 (vol. 2).
1. Russkaia pravoslavnaia tserkov'--Liturgy--Texts. 2. Orthodox Eastern Church--Liturgy--Texts. 3. Occasional services--Orthodox Eastern Church--Texts. I. Title.
BX375.T73R87 1998
264'.019--dc21

98-21715
CIP

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INTRODUCTORY PRAYERS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things; Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O Most-holy Trinity: Have mercy on us. Lord: Cleanse us from our sins. Master: Pardon our transgressions. Holy One: Visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

And if a Psalm (or Psalms) shall follow, the Reader continues:

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

And then the appointed Psalm(s).

VOLUME II

The Sanctification of the Temple and other Ecclesiastical and Liturgical Blessings

I. THE TEMPLE AND OTHER ECCLESIASTICAL BUILDINGS AND PLACES

1.

THE ORDER FOR THE FOUNDING OF A CHURCH AND THE ERECTING OF A CROSS

This *Order* is taken from the "Little" ***Book of Needs*** and is fuller than that found in the ***Great Book of Needs***.

Let it be known that no one may found a church, whether constructed of stone or of wood, except the Bishop himself, or an Archpriest, or one of the Priests, whom it shall please him to send with his special blessing, for this purpose. But if anyone shall dare, without the blessing of the Bishop, to begin the construction of the church, let him be subject to expulsion, for he has despised the authority of the Bishop.

For this founding, let the following be done: If the church shall be constructed of stone, trenches are dug at the place where the cornerstone is to be laid, and stones and mortar shall be prepared; and on one square stone there shall be depicted or carved a cross; and under the cross (if the Bishop, or his representative, so desires), there shall be prepared a place for the inserting of Holy Relics, with an inscription placed thus: ***In the Name of the Father, and of the Son, and of the Holy Spirit, this church is founded in honor and memory of*** *[the name of the Feast or Saint of the church is mentioned],* ***in the Episcopacy of His Eminence*** *[the name of the Bishop and his city],* ***and the placing here of the relics of Saint*** *[his/her name],* ***in the year*** *[date]* ***from the foundation of the world, and from the Birth in the flesh of God the Word*** *[with the year, month, and day].*

Let it be known that the founding of a church may be without relics of a Saint and the aforementioned inscription, but not without the square stone. In

addition to this, a large wooden cross is prepared and planted in a trench dug at the place where the Altar is to be.

But if the church shall be of wood, no excavations are made, with the exception of one under the wall of the Altar, at the eastern end, in which to set the square stone, and another for the planting of the cross where the Altar (i.e., the Holy Table) *is to be. The beams, or planks on which the church is to stand are also prepared.*

All these preparations having been made, the Bishop, or his representative, vested in all his hierarchical vestments [if a Priest, in his priestly vestments] in the church nearest to the place where the Founding will be, comes forth with all the clergy, preceded by a Deacon with the censer, and a Priest with the Cross, two by two (i.e., a Cross-Procession)*; and the clergy sing the Litya Stikhera "of the temple", that is, of the future church.*

Upon arrival at the place where will be the Founding*, they lay upon a table prepared beforehand the book of the Holy Gospels and the Cross. And he that presides, having taken up the censer, and having censed this table three times in crosswise form, the Deacon exclaims:*

Bless, Master.

And he that presides begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

And the Choir sings:

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity; and save our souls, O Good One.

Until the singing is finished, he that presides stands before the book of the Holy Gospels, censing it. Then he censes all the trenches, where the Founding will be, beginning with the main wall of the Altar, and proceeding against the sun, until he comes back to the place whence he began. Then he censes the clergy and people, and again the book of the Holy Gospels.

And the reader chants the Trisagion: Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom...Lord, have mercy *(12 times)*...Glory...Come, let us worship...*(thrice)*.

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead. My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit. Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness. For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness; Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever...Alleluia...*(thrice)*.

And the Deacon says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will look mercifully on this place chosen for the foundation on it of a church to the glory of His most-holy Name, and will bless it with His heavenly blessing, let us pray to the Lord.

That He will bless this good intention and work of His servants *the people of this Parish*, let us pray to the Lord.

That He will bless the beginning of founding this building, and that its foundation may be successfully laid, to the glory of His Name, and that it be continued speedily, without hindrance, to its conclusion, by the power, operation and grace of the Most-holy Spirit, let us pray to the Lord.

That He will grant assistance in all things to the workers laboring thereon, direct the work of their hands, and bring it to a speedy conclusion, by the power, operation and grace of the Most-holy Spirit, let us pray to the Lord.

That He will prosper, with all abundance, this good labor of His servants, by the power, operation and grace of the Most-holy Spirit, let us pray to the Lord.

That He will appoint to this work and its workers His Guardian Angel, who shall invisibly repel all adverse assaults of enemies, both seen and unseen, and that in everything He will grant assistance and wisdom for its construction, and strength for its completion, by the power, operation, and grace of the Most-holy Spirit, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And he that presides exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then God is the Lord... (**TONE 2**—*or in the Tone of the Troparion, if the Church will be of the Lord):*

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Troparion of the Founding, **TONE 2**:

O God, the Fashioner and Creator of all things, speedily guide aright with Thy blessing the work of our hands which we have begun unto Thy glory. And through Thy might

quickly bring it to fulfillment, for Thou alone art almighty and the Lover of Mankind.

If the Church will be of the Lord, we sing first the Troparion of the Church; Glory..., Troparion of the Founding; Now and ever..., Troparion of the Church. If the Church will be of the Theotokos, we sing first the Troparion of the Founding (twice); Glory...now and ever..., Troparion of the Church. If the Church will be of a Saint, we sing first the Troparion of the Founding; Glory...Troparion of the Church; Now and ever...Theotokion (in the Tone of the "Glory").

No indication is given of the particular Theotokion to be sung; the Theotokion, "O Protection of Christians...," usually sung as the "Now and Ever" after the Little Entrance at Divine Liturgy, would be appropriate here.

Immediately after the Troparia are sung, Psalm 50 is read:

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit

establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

While the Psalm is being read, two vessels are placed on the table, one containing pure water and the other containing oil. At the conclusion of the Psalm, the following Troparion is sung three times, in **TONE 6**:

Send down Thy grace from Heaven, O Giver of Life, and sanctify this water, and show it to be a purification of all uncleanness.

Then the Deacon says:

Let us pray to the Lord.

Choir: Lord, have mercy.

And he that presides reads over the water this Prayer:

O God greatly-exalted, Father of Our Lord Jesus Christ, Who alone workest wonders that cannot be numbered; Whose voice is on the many waters, and beholding Whom the waters are afraid, the deeps are troubled, and great is the roar of the water; Whose way is in the sea, Whose path is in the many waters, and Whose footsteps are not known; Who, through the Baptism of Thine Only-begotten Son Incarnate, through the Descent upon Him of the Most-holy Spirit in the form of a dove, and through the voice of Thee, the Father, didst sanctify the streams of Jordan: We, Thine unworthy servants now humbly pray unto Thee and beseech Thee: Do Thou send the

grace of the Most-holy Spirit upon this water, and by Thy heavenly blessing, bless, purify and sanctify it, and grant it the grace and blessing of Jordan, and the power that purifies all uncleanness, heals every infirmity, and drives away demons and all their assaults and snares. And manifest it, by the power, operation and grace of the Most-holy Spirit, to all Thy servants who with faith shall drink of it, receive it, and be sprinkled with it, to be for the remission of sins, the release from passions, the expelling of every evil thing, the increase of virtues, the healing of infirmities, the sanctification and blessing of homes and every place, the driving away of all evil-acting spirits, and the acquisition of Thy grace. For Thou art He that blesseth and sanctifieth all things, O our God, and unto thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And he that presides reads this Prayer, secretly:

Incline Thine ear and hearken unto me, O Lord Who didst sanctify the waters of Jordan through the manifestation of Thy Christ, and bless all of us who, through the bending of our necks, signify our guilt before Thee, and count us worthy to fulfil Thy sanctification by the reception of this water, and that it may be unto us for health to our souls and bodies.

And he exclaims:

For Thou art our sanctification, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And he that presides, taking up the Cross, plunges it into the water in cross-wise form, singing the Troparion, **TONE 1**:

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries. And by virtue of Thy Cross, preserve Thy habitation. *(thrice)*

Then he blesses the oil with his right hand three times, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

Then, he that presides reads this Prayer:

O Lord God of our Fathers, to Whom was pleasing and acceptable the outpouring of oil which Jacob poured on the rock and set upon a pillar, calling it the "House of God": Do Thou look down now, we beseech Thee, mercifully on this oil, and by Thy heavenly blessing, bless and sanctify it, and grant it power, by the grace of Thy Most-holy Spirit, that everything that may be anointed with it to Thy glory may be sanctified and blessed, well-pleasing and acceptable unto Thee: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, immediately, he that presides takes up the Holy Water and sprinkles the place where the Cross is to be planted, saying:

Be well-pleased, O Lord Jesus Christ our God, by the awesome Emblem and power of Thy Cross to guard this place to the glory of Thee, our crucified God, and of Thy Father Who is without beginning, and of Thy Most-holy Spirit: And may the all-pernicious angel and every adverse power depart from it. For Thine is the majesty, and Thine is the Kingdom and the power, of our great God and Savior Jesus Christ, now and ever and unto the ages of ages. Amen.

And the Priests, taking up the Cross, plant it in the place prepared for it, singing together with him that presides, this Troparion, **TONE 2**:

The Cross, having been planted on earth, has cast down and utterly destroyed the assault of enemies; and man, who before was cast out, enters again into Paradise. Glory to Thee our Only God, for thus having been well-pleased.

Then they sing the Kontakion for the Foundation, **TONE 6**:

O Thou who art speedy in defense and strong to help: Stand before us now through the grace of Thy might, and having blessed, strengthen and bring to a good end the works of Thy servants. For whatsoever Thou dost will, Thou art able to do, as Thou art God Almighty.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

And he that presides reads this Prayer before the Cross which has been planted, looking toward the east:

O Lord God Almighty, Who didst prefigure by the staff of Moses the precious and life-giving Cross of Thy Beloved Son, our Lord Jesus Christ: Do Thou Thyself bless and sanctify this place, by the power and action of the precious and Life-giving Tree of the Cross (which Thou didst furnish by the sprinkling of the precious Blood of Thy Son), unto the expulsion of demons and every adversary, preserving this place, and them that shall serve Thee on it, unharmed by every evil thing: Through the prayers of our Most-glorious Sovereign Lady, the Theotokos and Ever-Virgin Mary [*and the Saint who is to be the Patron of the church*]. For blessed and glorified be Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.

Choir: Amen.

He that presides then goes to the trench where the Foundation is appointed to be, and the square stone which has been prepared beforehand is placed before him on a table. And the clergy sings Psalm 83:

Psalm 83(4)

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord

God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

He that presides reads this Prayer over the stone:

O Lord Jesus Christ, Son of the Living God, True God, Radiance and Image of the Father without beginning, and Eternal Life; Who art the Cornerstone hewn from the Most-holy Virgin Mount without the hands of the seed of man, and immovable Foundation of Thy Church; Who, by the shedding of Thy precious Blood, hast founded the Church, hast raised it up by Thy death, hast perfected it by Thy Resurrection, hast blessed it by Thine Ascension, and hast sanctified and enlarged it by the Descent of Thy Holy Spirit: Unto Thee do we now humbly pray: Do Thou send down the grace of Thy Holy Spirit, and bless the laying of this stone, and all the foundation of the building which is now begun to the glory of Thy most-holy Name [*and if it be a Feast of the Lord, he says:* in honor and memory of Thy holy *Nativity, or whatever it may be; or:* of the Dormition of Thy Most-pure Mother, *or of whatsoever other Feast of the Theotokos or Saint it may be, mentioning it by name*]. And do Thou, Who art the Alpha and the Omega, the Beginning and the end, Who from eternity hast created all things, be the beginning, the increase, and the completion of this work; bless the workers and *the faithful people*, and hasten the work of their hands, and by Thy divine Providence abundantly multiply all things necessary for the building and completion of this temple; that the temple may be perfect and filled with glory, and that in it Thy great

and most-holy Name may be glorified, together with Thy Father, and Thy Most-holy Spirit, being blessed always, now and ever, and unto the ages of ages.

Choir: Amen.

And he that presides, taking the Holy Water, sprinkles the stone with it, saying:

This stone is blessed by the sprinkling of this Holy Water, unto the unshakable foundation of the temple constructed in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And immediately, if the relics of Saints are to be inserted, one of the Priests reads the inscription, and lays the relics in the place prepared for them, saying:

Praise God in His saints; praise Him in the firmament of His power. The saints shall rejoice in glory; they shall be joyful on their beds.

And when he has said this, he covers them. But if there be no relics, nothing of this is done. And he that presides, taking the stone in his hands, lays it in the mortar which is prepared in the trench, saying:

This church is founded to the glory of our great God and Savior Jesus Christ, in honor and memory of [*the name of the Feast of the Lord, or of the Theotokos, or of the Saint of the temple*], in the Name of the Father, and of the Son, and of the Holy Spirit.

Then, taking the oil, he says:

God Most High, Who has founded this church, is in the midst of it, and it shall not be moved. God shall help it right early.

And he pours oil on the stone, set in its place, saying:

Blessed and illustrious shall this place be for a house of prayer, to the honor and glory of God, glorified in the Holy Trinity, of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, with all the clergy, he sings the following, **TONE 6***:*

Jacob rose up early in the morning, and took up the stone which he had laid for his head, and he set it up for a pillar; and pouring oil upon the top of it, he said: Surely, the Lord is in this place, and I knew it not. How dreadful is this place; this is none other but the house of God, and this is the gate of heaven. Alleluia. Alleluia. Alleluia.

Let it be known, that if the foundation be for a wooden church, when all the foregoing has been fulfilled, he that presides, taking an axe, strikes it twice into the central beam of the Altar, saying:

This work is begun in the Name of the Father, and of the Son, and of the Holy Spirit, to the honor and in memory of [*name of the Feast or of the Saint*]. Amen.

Then he begins to sprinkle all the foundations round about, starting from the northern side against the sun, and saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the clergy read Psalm 96:

Psalm 96(7)

The Lord reigns, let the earth rejoice; let the many islands be glad. Clouds and darkness are round about Him; righteousness and judgment are the establishment of His throne. Fire shall go before Him, and shall burn His enemies round about. His lightnings have shone forth throughout the world; the earth saw it, and trembled. The mountains melted like wax at the

presence of the Lord, at the presence of the Lord of all the earth. The heavens declared His righteousness, and all the peoples saw His glory. Let all them be put to shame that worship graven things, that boast in their idols. Worship Him, all you His angels. Sion heard, and was glad, and the daughters of Judah rejoiced because of Thy judgments, O Lord. For Thou art Lord Most High over all the earth; Thou art exalted far above all the gods. You that love the Lord, hate evil. The Lord preserves the souls of His saints; from the hand of the sinner shall He deliver them. Light has dawned for the righteous, and joy for the upright in heart. Be glad in the Lord, O you righteous; give praise at the remembrance of His holiness.

And the workmen shall immediately begin to work with speed, in the Name of the Lord. And when he that presides has passed over the first part of the foundation, on the northern side, he shall stand with his face to the north; and when the Psalm is finished:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

And he that presides reads this Prayer:

O Lord our God, Who hast made the North and the Sea, and all things; Whom heaven and earth are not able to contain; Who didst condescend to have for Thyself on earth a Temple for the perpetual praise of Thy most-holy Name: Humbly falling down before Thee, we entreat of Thy love for mankind: Do Thou bless the foundation of this temple, and its whole edifice; and establish it by Thy might, and make it unshakable and indestructible, to the glory of Thee, the only God glorified in the Trinity, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.

Choir: Amen.

And after this Prayer, if the church is to be of wood, he takes the axe again and strikes with it the central beam, saying the same as at the first striking. Then,

whether it is to be of wood or not, he goes on, sprinkling the second part of the foundation, and saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the clergy read Psalm 126:

Psalm 126(7)

Except the Lord build the house, they that build it labor in vain; except the Lord keep the city, he that watches keeps vigil in vain. It is vain for you to rise early in the morning; you that eat the bread of afflictions rise up after resting, when He gives sleep to His beloved. Behold, sons *are* a heritage from the Lord; the fruit of the womb *is* a reward. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall satisfy his desire with them; they shall not be put to shame when they shall speak to their enemies at the gate.

And having come to the western side, he that presides stands with his face to the west. After the Psalm is finished:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

He that presides reads this Prayer:

O Lord our God, Whose Name is praised from the rising of the sun to its setting, and Who, by Thy divine Providence hast chosen this place for an abode for Thyself: Do Thou send now, we humbly pray Thee, Thy heavenly blessing upon it, and bless the beginning of this building, and strengthen and establish it, and bring it to a successful conclusion. For Thou art He that workest all things for the profit of our souls, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after this Prayer, he again strikes thrice with the axe, if the church is to be of wood, saying the same as before. Then he goes and sprinkles the third part of the foundation, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the clergy read Psalm 121:

Psalm 121(2)

I was glad when they said unto me: Let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is built as a city whose parts are *joined* together. For there the Tribes went up, the Tribes of the Lord, the Testimony of Israel, to give praise unto the Name of the Lord. For there are set thrones for judgment, thrones for the house of David. Ask now for the things which are for the peace of Jerusalem, and abundance for them that love thee. Let peace be in thy strength, and abundance in thy tower walls. For the sake of my brethren and my neighbors, I spoke peace concerning thee; for the sake of the House of the Lord our God, I have sought good things for thee.

And having come to the southern side, he that presides stands with his face to the south. After the Psalm is finished:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

He that presides reads this Prayer:

O Lord Jesus Christ our God, Who didst come from the south for our salvation, and didst reveal Thyself as holy from the overshadowed Virgin Mount, and didst dwell among men: Do Thou look mercifully, we pray Thee,

on *the faithful* of the temple, the building of which has been started in Thy Name, and bless them in all things; and give them strength and steadfastness, together with vigor and abundance of health, and assistance in all things for the completion of the work begun to Thy glory. For Thou art the God of mercy, and compassion, and lover for mankind, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After this Prayer, he does as before. And he goes and sprinkles the fourth part of the foundation, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the clergy read Psalm 131:

Psalm 131(2)

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has

chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

And when he has come to the place where he began to sprinkle, he stops and stands before the Cross planted in the earth, with his face toward the east. At the conclusion of the Psalm, he that presides begins, with all compunction, to sing, together with all the clergy:

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity; and save our souls, O Good One.

At the conclusion of the singing:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

He that presides reads this Prayer:

O Lord our God, Who hast condescended at this place, and upon the stone laid thereon and blessed in Thy name, to found for Thyself a church: Do Thou mercifully accept those who bring to Thee Thine own of Thine own, for the erection to Thy glory of the temple founded in honor and memory of [*name of the Feast or Saint*]. Bestow upon them the multitude of Thy heavenly and earthly good things; grant bodily health and spiritual salvation unto all that shall lend their help in the building and completion of this temple; strengthen the laborers, preserving them unharmed from every evil thing; and preserve these foundations indestructible and immovable, and bring this Thy temple speedily to completion, that unceasingly therein, with all-exalting hymns and doxologies, and Bloodless Sacrifices, we may glorify

and sing the praises of Thee, our only True God. For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

And the Deacon, with all compunction, says:

Again and again, on bended knees, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And all kneel. And he that presides, himself kneeling, compunctively reads this Prayer:

We praise Thee, O Lord God of Hosts, our Savior, that because of the great multitude of Thy goodness and love for mankind, Thou hast chosen and sanctified this place, and hast founded upon it a church to the glory of Thy most-holy Name, through us, Thine unworthy servants. Therefore, having bowed the knees of our souls and bodies, we humbly beseech Thee: Be well-pleased that there be founded on this place an altar for the offering up on it of the Bloodless Sacrifice of the most-holy Body and precious Blood of Thy Christ, to Thy glory and to the salvation of our souls. And do Thou speedily bring to completion by Thy divine might, this temple and this altar, which now have received a beginning, that in it and on it, even to the end of the ages, the glory of Thy most-holy Name, and Thy Bloodless, rational Sacrifices may be offered up and fulfilled to Thee unceasingly without any hindrance, by Thine Orthodox people, for with Thee, all things are possible. And unto thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And all standing, the Deacon says this Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray that the Lord our God will hear the voice of our supplication, and will bless the work of our hands; and let us all say: O Lord, hearken and have mercy.

Again we pray for the Godfearing founders of the temple of [*name of the Feast or Saint*], which has been begun and is to be built to the glory of God, and for the obtainment of assistance for their holy work, and for their health, salvation, and remission of their sins; and let us all say: O Lord, hearken and have mercy.

Again we pray that He will appoint for this holy work a Guardian Angel against every evil circumstance, delivering them from the hindrance of enemies both seen and unseen, and defending and strengthening the workers; and let us all say: O Lord, hearken and have mercy.

And he that presides exclaims:

Hear us, O God our Savior, the Hope of all the ends of the earth and of those who are off upon the sea [or in the air], and show mercy, show mercy, O Master, on us sinners, and have mercy on us, and upon the founders of this holy temple. For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

Choir: Amen.

And immediately he pronounces the Dismissal appropriate to the church. And having blessed the people, the Bishop, or Archpriest, if he has come with the [Cross-Procession], as noted above, returns also with the [Cross-Procession] to the church from which he has come, while the clergy sing the Litya Stikhera of the church, or whatever else they wish, to the glory of God.

2.

THE ORDER OF PRAYER

FOR THE PLACING OF THE CROSS ON THE ROOF OF A NEWLY-CONSTRUCTED CHURCH

The Priest puts on his Epitrachelion, and having censed the Cross with the censer, he begins as is customary:

Blessed is our God, always, now and ever, and unto the ages of ages.

And the Choir sings:

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity; and save our souls, O Good One.

Then the reader chants the Trisagion: Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom....

Choir: Amen.

And, immediately, the following Troparion, **TONE 1***:*

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit.

(Kontakion, **TONE 4***)* As Thou wast voluntarily crucified for our sake, grant mercy unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **TONE 6***)* O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

The Priest reads this Prayer:

O Lord Almighty, God of our Fathers, by the Staff of Moses, and the other tree on which Thou didst command him to fasten the Bronze Serpent in the Wilderness, delivering the people from the bites of the serpents, Thou didst prefigure the Image of the precious and Lifegiving Cross of Thy Beloved Son, our Lord Jesus Christ, by which the power of the devil was laid low, and the human race, bitten and put to death by the other all-evil serpent of old, was brought to life: Falling down before Thine immeasurable love for mankind, humbly we beseech Thee: Do Thou send down, now, Thy heavenly blessing, and bless this Emblem of the Cross, and grant it the power and strength of that other blessed Tree, which was sprinkled with the blood of Thy Son, so that this church, constructed to the glory of Thy Name, may become a powerful protector, a firm defense, a constant deliverer from every evil circumstance, an ornament, an adornment, and a dreadful and terrifying sign to enemies, both visible and invisible. And, bless all that enter this church in faith, and look upon it and worship Thy Son Who was crucified on the Cross, and fencing them round about by the power of the Cross, ever preserve them unharmed from every evil thing. For the Cross is the beauty

of the Church, the might of kings, the confirmation of the faithful, the praise of Paul, and the wounding of demons. Yea, O Lord our God, hearken mercifully, and out of Thy love for mankind have mercy on all that with faith gaze upon this Emblem, calling to remembrance the saving death of our Lord Jesus Christ, Thy Son, and fervently entreating Thee. Grant them health and a long life, and count them worthy of Thy Kingdom, through the grace, and compassions, and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest, taking the Holy Water, sprinkles the Cross with it, saying:

This Emblem of the Cross is blessed and sanctified by the Grace of the Holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And immediately, this Kontakion, **TONE 4**, *is sung:*

As Thou wast voluntarily crucified for our sake, grant mercy unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Then he pronounces the usual Dismissal of the church. And the workers, taking up the Cross, affix it to its place on the top of the church.

3.

DIRECTIVE CONCERNING CHURCHES, WHEN TO CONSECRATE OR NOT TO CONSECRATE*

It is fitting, therefore, to know when there may be, and when there may not be, the Consecration of a Church on Resurrection Days [i.e., Sundays].

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*In all matters concerning an appropriate time to consecrate a church, the advice and permission of the Bishop must be obtained.

When, therefore, it should happen to be on Sunday the Feast of St. Simeon the Stylite [Sept. 1], *of the Protection of the Theotokos* [Oct. 1], *or of St. Demetrius of Thessalonica* [Oct. 26]*; or of one of the two Sundays before the Nativity of Christ (Holy Forefathers and Holy Fathers), the Sunday After the Nativity of Christ, the Feast of the Circumcision and St. Basil the Great* [Jan. 1], *and the Sunday After the Theophany; and likewise from the Sunday of the Publican and the Pharisee until the Sunday of All Saints; or one of the Sundays of the Synaxis of the Holy Fathers* (on or about *July 16 and Oct. 11); and on all Sundays when there be patronal feasts of the Lord, or of the Theotokos, or of a Saint (or Saints), the Consecration of the Church is not celebrated together with the Feast. This is because it would be very difficult to combine the special Stikhera for the Consecration with the appointed Stikhera, "Glories," Canons, and Stikhera on the Praises, without violating rubrical norms when there would be an All-night Vigil for the Consecration. And where All-night Vigil is not celebrated**, it is not proper, above all, for the Consecration of a Church to be celebrated there on any of these Sundays, not even on the 4th and 5th Sundays of Great Lent. (For although there is not sung on these two Sundays anything from the Triodion except the "samoglasen" Stikhera at the Praises (with their verses), as permission is not granted* for dispensation from fasting, *according to the ordinances of the Holy Canons* of Great Lent, *it is not possible even then to consecrate a Church.) Likewise there shall not be the Consecration of a Church of a Saint (or Saints) on any Feasts of the Lord or Theotokos, or of great Saints having a polieley.*

**Although not generally adhered to at the present time, according to the *Typikon*, All-night Vigil is not celebrated from the Sunday of Cheesefare to the Leavetaking of the Elevation of the Cross unless there be a Great Feast with Polieley.

DIRECTIVE CONCERNING THE CONSECRATION OF A CHURCH OF CHRIST (But not of the Resurrection of Christ)

(During the Time of the *Pentecostarion*)

And if the Superior (or Rector of the Cathedral or Parish Church) *desires to consecrate a Church of the Lord* (but not of the Resurrection; see the Directive concerning such, below), *with the exception of the Sundays of the Pentecostarion, the Midfeast, and the Leavetaking of Pascha, the Consecration of the Church may be done on any of the weekdays after Bright Week, according to the following pattern:*

In the *Rubrics* that follow, "Feast" indicate the particular Troparia, Kontakia, Stikhera, Canons, etc., of the week within which the Consecration will take place (i.e., that for St. Thomas Week, Myrrhbearers, etc., found in the ***Triodion***).

SMALL VESPERS: At **"Lord, I have called...":** Stikhera of the Church (or Monastery), on 4. Glory...Founding [of the Church of the Holy Sepulcher]; Now and ever...Church (or Monastery). "O Gladsome Light..." and the Prokeimenon of the Day. "Vouchsafe, O Lord...." **Apostikha:** Founding; Glory...Founding; Now and ever...Church (or Monastery). After St. Simeon's Prayer, the Trisagion. After "Our Father...", **Troparia:** Feast; Glory...Founding; Now and ever...Church (or Monastery). Dismissal.

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Antiphon). At **"Lord, I have called...":** Stikhera on 10: Feast, on 3; Founding, on 3; and Church (or Monastery), on 4. Glory...Feast; Now and ever...Church (or Monastery). **Entrance and 6 Readings:** Church (or Monastery)—3 and Founding—3. (And if All-night Vigil is not being celebrated: Founding—3 and Church (or Monastery)—3.) Usual

Litanies and "Vouchsafe...." **Litya:** Stikhera of the Church (or Monastery) and of the Feast (taken from the Apostikha of Matins, including "Glory"). Glory...Feast; Now and ever...Church (or Monastery). **Apostikha:** Stikhera to the Church (or Monastery). Glory...Feast; Now and ever...Church (or Monastery). At the Blessing of the Loaves, **Troparion:** Church (or Monastery), thrice. Then, "Blessed be the Name of the Lord..." and the rest, as usual.

MATINS: After "God is the Lord..." (Tone of the Troparion of the Feast), **Troparia:** Feast (twice); Glory...Founding; Now and ever...Church (or Monastery). Usual Kathismas. After the 1st Kathisma, **Kathisma Hymns:** Feast (from after the 2nd Kathisma). After the 2nd Kathisma, **Kathisma Hymns:** Church (or Monastery). Then the **Polieley, Magnification** and **Selected Psalm Verses:** of the Church (or Monastery). After the Polieley, the **Kathisma Hymns:** Church (or Monastery). **1st Antiphon of the 4th Tone**, "From my youth...." **Prokeimenon and Gospel:** Church (or Monastery). Then, "Having beheld the Resurrection of Christ..." *(until the Leavetaking of Pascha)*. Psalm 50 and the **After-Gospel Stikhera:** "Glory...Through the prayers of the Apostles...Now and ever...Through the prayers of the Theotokos....Have mercy on me..." and the Stikheron of the Church (or Monastery). "O God, save Thy people...." **Canons:** Church (or Monastery), on 6 (including Irmos); Founding, on 4; Feast, on 4. **Irmos:** (from the 1st Canon). **Katavasia:** Feast. **After the 3rd Ode:** Kontakion and Ikos: Founding; Kontakion and Ikos: Feast; Kathisma Hymns: Founding; Glory...Feast; Now and ever...Church (or Monastery). **After the 6th Ode:** Kontakion and Ikos: Church (or Monastery). **After the 9th Ode, the Exapostilaria:** Church (or Monastery); Glory...Founding; Now and ever...Feast. **Praises, on 6:** Founding—3 and Church (or Monastery)—3; Glory...Founding; Now and ever...Church (or Monastery). After the Great Doxology, **Troparia:** Feast; Glory...Founding; Now and ever...Church (or Monastery).

HOURS: Troparia: Church (or Monastery) (1st Hour); Founding (3rd Hour); Feast (6th Hour); Church (or Monastery) (9th Hour). **Kontakia:** Church (or Monastery) (1st Hour); Founding (3rd Hour); Feast (6th Hour); Church (or Monastery) (9th Hour).

DIVINE LITURGY: Beatitudes: Founding (from the 3rd Ode); Church (or Monastery) (from the 6th Ode). At the Entrance, **Troparia:** Feast, Church (or Monastery), and Founding. **Kontakia:** Founding; Glory...Feast; Now and ever...Church (or Monastery). **Prokeimenon, Apostol, Alleluia, Gospel** and **Communion Hymn:** Founding and Church (or Monastery). *Instead of "It is truly*

meet...," the Irmos of the Feast. (The Daily Apostol and Gospel are said on a day before, or together with the Founding (as one).)

We do likewise for the other days of the Afterfeast (of Pascha; the time of the ***Pentecostarion***)*, during the rest of the weekdays (but not on Sundays). And we do not consecrate a Church of the Lord on any Sunday in the course of the year, but only on weekdays, except those of Great Lent. For in Great Lent, the Consecration of a Church is not done, for it is not proper to make a dispensation for the eating of fish, wine and oil.*

DIRECTIVE FOR THE CONSECRATION OF A CHURCH OF THE RESURRECTION OF CHRIST

If the Superior (or Rector of the Cathedral or Parish Church) *desires to consecrate a **Church of the Resurrection of Christ**, it is done on Sunday, with the exception of Sundays in Great Lent and the time of the **Pentecostarion**, the Sunday of the Holy Forefathers and the Sunday of the Holy Fathers, as well as when Feasts of the Theotokos occur on Sunday. If on Sunday there occur the Feast of the Protection* [Oct. 1], *the Deposition of the Robe* [July 2], *the Placing of the Sash* [Aug. 31], *(and of various Icons of the Theotokos, such as "The Sign", "Kazan", etc.), or any other Feasts of the Theotokos like them. Also excepted are the Sunday After the Nativity of Christ, and the Sunday After the Theophany of Christ. The Consecration is done on Sunday according to the following pattern:*

SMALL VESPERS: At **"Lord, I have called...":** Stikhera of the Resurrection, on 4. Glory...Founding [of the Church of the Holy Sepulcher]; Now and ever...Resurrectional Theotokion. "O Gladsome Light..." and the Prokeimenon of the Day. "Vouchsafe, O Lord...." **Apostikha:** Founding; Glory...Founding; Now and ever...Resurrectional Theotokion. After St. Simeon's Prayer, the Trisagion. After "Our Father...", **Troparia:** Resurrection; Glory...now and ever...Founding. Dismissal.

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Kathisma). At **"Lord, I have called...":** Stikhera on 10: Resurrection, on 6, and Founding, on 4. Glory...Founding; Now and ever...Dogmatic. **Entrance and 6 Readings:** Church (or Monastery)—3 and Founding—3. (The Reading for the Founding are taken from the Vespers of Great Saturday: 1) Isaiah 60:1-16; 2) Zephaniah 3:8-15; 3) Isaiah 61:10-62:5.) Usual Litanies and "Vouchsafe...." **Litya:** Stikhera of Paul of Ammoria.

These Stikhera are printed in the ***Octoechos*** at "Lord, I have called..." of Vespers, customarily used when there are available no Stikhera from the ***Menaion***; they are also used at Litya when there are available no Stikhera for the Church (or Monastery).

Glory...now and ever...Resurrectional Theotokion. **Apostikha:** Stikhera to the Resurrection. Glory...Founding; Now and ever...Resurrectional Theotokion. At the Blessing of the Loaves, **Troparion:** "Rejoice, O Virgin Theotokos..." (thrice). Then, "Blessed be the Name of the Lord..." and the rest, as usual.

MATINS: After "God is the Lord..." (Tone of the Week), **Troparia:** Resurrection (twice); Glory...now and ever...Founding. Usual Kathismas. After the 1st Kathisma, **Kathisma Hymns:** Resurrection. After the 2nd Kathisma, **Kathisma Hymns:** Resurrection. Then the **Polieley, Magnification** and **Selected Psalm Verses:** of St. Thomas Sunday. After the Polieley, "Blessed art Thou, O Lord...." **Ypakoe:** Resurrection. **Kathisma Hymns:** Founding (from after the Kathismas). **Antiphons:** Resurrection. **Prokeimenon and Gospel:** Resurrection (Matins Gospel). Then, "Having beheld the Resurrection of Christ...." Psalm 50 and the **After-Gospel Stikhera:** "Glory...Through the prayers of the Apostles...Now and ever...Through the prayers of the Theotokos....Have mercy on me...," and "Jesus rose from the grave...". "O God, save Thy people...." **Canons:** Resurrection, on 4 (including Irmos (once)); Cross-Resurrection, on 3; Theotokos, on 3; Founding, on 4. **Irmos:** (from the 1st Canon). **Katavasia:** "I will open my mouth...." **After the 3rd Ode:** Kontakion , Ikos and Kathisma Hymn: Founding. **After the 6th Ode:** Kontakion and Ikos: Resurrection.

Kontakion, **Tone 4***: (Special Melody: "Thou hast revealed Thyself today..."):*

> My Savior and Redeemer, as God has raised from their bonds those born on earth, and having broken the gates of Hades, arose on the third day as Master.

Ikos:

Let all the earthborn sing with thanksgiving, the praises of Christ, the Giver of Life, Who arose from the dead, *and came forth* from the tomb on the third day, by His might destroying the gates of death today, putting to death Hades and destroying the sting of death, and setting free Adam and Eve; and let us fervently cry aloud: For He that alone is Mighty God and Master arose on the third day.

After the 9th Ode, the Exapostilaria: Resurrection; Glory...now and ever...Founding. **Praises, on 8:** Resurrection—4 and Founding—4 (with "Glory" and verses); Glory...Gospel Stikheron; Now and ever..."Thou art most-blessed...". After the Great Doxology, **Resurrectional Troparion**.

HOURS: Troparia: Resurrection. Glory...Founding. **Kontakia:** Founding and Resurrection (said alternately).

DIVINE LITURGY: Beatitudes: Resurrection, on 6 and Founding, on 4 (both from the 6th Ode). At the Entrance, **Troparia:** Resurrection and Founding. **Kontakia:** Glory...Resurrection; Now and ever...Founding. **Prokeimenon, Apostol, Alleluia, Gospel** and **Communion Hymn:** Founding and Church (or Monastery).

A Church of the Resurrection of Christ is not consecrated on any other day but Sunday, for it is not fitting that the Resurrection Service be sung except on Sunday.

DIRECTIVE FOR THE CONSECRATION OF A CHURCH OF THE MOST-HOLY THEOTOKOS

(During the Time of the *Pentecostarion*)

And if the Superior (or Rector of the Cathedral or Parish Church) *desires to consecrate a* ***Church of the Theotokos*** *during the time of the* ***Pentecostarion***, on any of the weekdays after Bright Week, *but excepting Sundays, the Midfeast, and the Leavetaking of Pascha, the Consecration of the Church may be done* according to the following pattern:

In the Rubrics that follow, "Feast" indicate the particular Troparia, Kontakia, Stikhera, Canons, etc., of the week within which the Consecration will take place (i.e., that for St. Thomas Week, Myrrhbearers, etc., found in the *Triodion*).

SMALL VESPERS: At **"Lord, I have called...":** Stikhera of the Church (or Monastery), on 4. Glory...Founding [of the Church of the Holy Sepulcher]; Now and ever...Church (or Monastery). "O Gladsome Light..." and the Prokeimenon of the Day. "Vouchsafe, O Lord...." **Apostikha:** Founding; Glory...Founding; Now and ever...Church (or Monastery). After St. Simeon's Prayer, the Trisagion. After "Our Father...", **Troparia:** Feast; Glory...Founding; Now and ever...Church (or Monastery). Dismissal.

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Antiphon). At **"Lord, I have called...":** Stikhera on 10: Feast, on 3; Founding, on 3; and Church (or Monastery), on 4. Glory...Feast; Now and ever...Church (or Monastery). **Entrance and 6 Readings:** Founding—3 and Church (or Monastery)—3. Usual Litanies and "Vouchsafe...." **Litya:** Stikhera of the Feast (taken from the Apostikha of Matins, including "Glory") and of the Church (or Monastery). Glory...Feast; Now and ever...Church (or Monastery). **Apostikha:** Stikhera to the Church (or Monastery). Glory...Feast; Now and ever...Feast. At the Blessing of the Loaves, **Troparion:** Church (or Monastery), thrice. Then, "Blessed be the Name of the Lord..." and the rest, as usual.

MATINS: After "God is the Lord..." (Tone of the Troparion of the Feast), **Troparia:** Feast (twice); Glory...Founding; Now and ever...Church (or Monastery). Usual Kathismas. After the 1st Kathisma, **Kathisma Hymns:** Feast (from after the 2nd Kathisma). After the 2nd Kathisma, **Kathisma Hymns:** Church (or Monastery). Then the **Polieley, Magnification** and **Selected Psalm Verses:** of the Church (or Monastery). After the Polieley, the **Kathisma Hymns:** Church (or Monastery). **1st Antiphon of the 4th Tone**, "From my youth...." **Prokeimenon and Gospel:** Church (or Monastery). Then, *"Having beheld the Resurrection of Christ..." (until the Leavetaking of Pascha).* Psalm 50 and the **After-Gospel Stikhera:** "Glory...Through the prayers of the Theotokos...Now and ever...(again)....Have mercy on me..." and the Stikheron of the Church (or Monastery). "O God, save Thy people...." **Canons:** Feast, on 6 (including Irmos); Founding, on 4; Church (or Monastery), on 4. **Irmos:** (from

the 1st Canon). **Katavasia:** Feast. **After the 3rd Ode:** Kontakion and Ikos: Founding; Kontakion and Ikos: Feast; Kathisma Hymns: Founding; Glory...Feast; Now and ever...Church (or Monastery). **After the 6th Ode:** Kontakion and Ikos: Church (or Monastery). **After the 9th Ode, the Exapostilaria:** Feast; Glory...Founding; Now and ever...Church (or Monastery). **Praises, on 6:** Founding—3 and Church (or Monastery)—3; Glory...Founding; Now and ever...Church (or Monastery). After the Great Doxology, **Troparia:** Feast; Glory...Founding; Now and ever...Church (or Monastery).

HOURS: Troparia: Church (or Monastery) (1st Hour); Founding (3rd Hour); Feast (6th Hour); Church (or Monastery) (9th Hour). **Kontakia:** Church (or Monastery) (1st Hour); Founding (3rd Hour); Feast (6th Hour); Church (or Monastery) (9th Hour).

DIVINE LITURGY: Beatitudes: Founding (from the 3rd Ode), on 4; Church (or Monastery) (from the 6th Ode), on 4. At the Entrance, **Troparia:** Feast, Founding, and Church (or Monastery). **Kontakia:** Founding; Glory...Feast; Now and ever...Church (or Monastery). **Prokeimenon, Apostol, Alleluia, Gospel** and **Communion Hymn:** Founding and Church (or Monastery). Instead of "It is truly meet...", the Irmos of the Feast.

DIRECTIVE CONCERNING THE CONSECRATION OF A CHURCH OF THE LORD OR THEOTOKOS IN THE FOREFEAST OR AFTERFEAST OF FEASTS OF THE LORD OR THEOTOKOS, OR DURING THE TIME OF THE PENTECOSTARION, WHEN, BECAUSE OF GREAT NEED, THERE WILL NOT BE ALL-NIGHT VIGIL

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Antiphon). At **"Lord, I have called...":** Stikhera on 10: Founding, on 3; Feast, on 3; and Church (or Monastery), on 4. Glory...Founding; Now and ever...Church (or Monastery). **Entrance and 6 Readings:** Founding—3 and Church (or Monastery)—3. Usual Litanies and "Vouchsafe...." **Litya:** Stikhera of the Founding (taken from the Apostikha of Vespers, including "Glory"), of the Church (or Monastery) and of the Feast (taken from the Apostikha of Matins, and the "Glory" of the Praises and Apostikha of Matins, and the "Glory" of the Apostikha of Vespers). Glory...Feast

(from the "Glory" of "Lord, I have called..."); Now and ever...Church (or Monastery). **Apostikha:** Stikhera to the Church (or Monastery). Glory...Founding; Now and ever...Church (or Monastery). At the Blessing of the Loaves, **Troparia:** Feast, Founding and Church (or Monastery). And the Dismissal.

COMPLINE: is sung, as usual. The Canon to the Theotokos from the ***Octoechos*** and that of the Saint(s) of the Day from the ***Menaion*** are sung. But if it be the Time of the ***Pentecostarion***, then the Canon from the ***Pentecostarion*** is sung.

At this point there is an obvious mistake in the ***Book of Needs***. The Directive states that what follows are directions for how the Beatitudes are to be sung at Divine Liturgy. But a reading of the directions clearly reveals that what follows concerns the singing of the Canons at Compline.

When the Odes from the Canon from the ***Pentecostarion*** are sung, the Canon from the ***Octoechos*** is omitted. The Irmos from the ***Triodion*** is sung once, and the troparia are sung on 4, omitting the "Glory"; the refrain is: "Glory to Thee, O our God, glory to Thee." The Canon from the ***Menaion*** is said with its "Glory". **After the 3rd Ode:** We say "Lord, have mercy" (*thrice*) and "Glory...now and ever...." Then the Kathisma Hymn to the Saint(s); Glory...now and ever...Theotokion. **After the 6th Ode:** "Lord, have mercy" (*thrice*) and "Glory...now and ever...." If there be a Kontakion to the Saint(s) from the ***Menaion***, then it and the Ikos are said and the Kathisma Hymn to the Theotokos from the ***Octoechos*** is omitted. After "It is truly meet..." and the Trisagion, the following **Kontakia**: Church (or Monastery); Glory...now and ever...Founding. (But if it be the Forefeast or Afterfeast: Church (or Monastery); Glory...now and ever...Feast. And if it be the Time of the ***Pentecostarion,*** and it be a Church (or Monastery) of the Lord or Theotokos: Church (or Monastery); Glory...now and ever...Feast (from the ***Pentecostarion***).) Then the Dismissal.

MIDNIGHT OFFICE: is sung, as usual. (**If it be a weekday**, and the Church being consecrated is dedicated to a Saint (or Saints), then, after the 1st Trisagion, "Behold the Bridegroom..." is not sung, but rather the Troparion of the Church (or Monastery); Glory...now and ever...Founding. After the 2nd Trisagion, instead of "Remember Thy servants, O Lord, for Thou art good...": Kontakion of the Church (or Monastery);

Glory...now and ever...Founding. But if it be a Church of the Lord or Theotokos, the Troparion/Kontakion of the Founding is said first, then "Glory...now and ever...," Troparion/Kontakion of the Church (or Monastery). Then "Lord, have mercy" (*12 times*) and the Dismissal. (The Prayer, "Remember, O Lord, our Fathers and Brethren..." is not said.) **If it be Sunday:** and the Church being consecrated is dedicated to a Saint (or Saints), we say the Canon to the Trinity in the Tone, as usual. And after "It is truly meet...," the Ypakoe and Dismissal (as usual).)

MATINS and **DIVINE LITURGY** are sung in order according to earlier directives.

Without exception a Church cannot be consecrated on the same day as that of a Feast of the Lord, or of the Theotokos, or of a Saint (or Saints) bearing the same name as the Church.

DIRECTIVE CONCERNING THE CONSECRATION OF A CHURCH OF THE LORD* OR OF THE THEOTOKOS ON WEEKDAYS, BUT NOT ON SUNDAYS, NOR IN THE FOREFEAST OR AFTERFEAST OF FEASTS OF THE LORD OR THEOTOKOS, NOR IN THE TIME OF THE *TRIODION* (BOTH LENTEN AND FLOWERY)

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*As noted earlier, Churches named in honor of the Resurrection of Christ are consecrated only on Sundays.

SMALL VESPERS: At **"Lord, I have called...":** Stikhera of the Church (or Monastery), on 4. Glory...Founding [of the Church of the Holy Sepulcher]; Now and ever...Church (or Monastery). "O Gladsome Light..." and the Prokeimenon of the Day. "Vouchsafe, O Lord...." **Apostikha:** Founding; Glory...Founding; Now and ever...Church (or Monastery). After St. Simeon's Prayer, the Trisagion. After "Our Father...", **Troparia:** Founding; Glory...now and ever...Church (or Monastery). Dismissal.

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Antiphon). At **"Lord, I have called...":** Stikhera on 8: Founding, on 3; and Church (or Monastery), on 5. Glory...Founding; Now and ever...Church (or Monastery). **Entrance and 6 Readings:** Founding—3 and Church (or Monastery)—3. Usual Litanies and

"Vouchsafe...." **Litya:** Stikhera of the Church (or Monastery). Glory...now and ever...Church (or Monastery). **Apostikha:** Stikhera to the Church (or Monastery). Glory...Founding; Now and ever...Church (or Monastery). At the Blessing of the Loaves, **Troparion:** Church (or Monastery), thrice. Then, "Blessed be the Name of the Lord..." and the rest, as usual.

MATINS: After "God is the Lord..." (Tone of the Troparion of the Founding), **Troparia:** Founding (twice); Glory...now and ever...Church (or Monastery). Usual Kathismas. After both Kathismas, **Kathisma Hymns:** Founding. Glory...now and ever...Church (or Monastery). Then the **Polieley, Magnification** and **Selected Psalm Verses:** of the Church (or Monastery). After the Polieley, the **Kathisma Hymns:** Church (or Monastery). **1st Antiphon of the 4th Tone,** "From my youth...." **Prokeimenon and Gospel:** Church (or Monastery). Then, Psalm 50 and the **After-Gospel Stikhera:** "Glory...Through the prayers of the Apostles...Now and ever...(again)....Have mercy on me..." and the Stikheron of the Church (or Monastery). (**But,** if it be a Church (or Monastery) of the Lord: "Glory...Today the all-honorable....** Now and ever...(*again*)..." and the rest, as before.) "O God, save Thy people...." **Canons:** If a Church of the **Lord**: Church (or Monastery), on 8 (including Irmos), and Founding, on 6. If a Church of the **Theotokos**: Founding, on 6 (including Irmos) and Church (or Monastery), on 6. **Irmos:** (from the 1st Canon). **Katavasia:** (Customary, depending on the season.) **After the 3rd Ode:** Kontakion and Ikos: Founding; Kathisma Hymns: Founding; Glory...now and ever...Church (or Monastery). **After the 6th Ode:** Kontakion and Ikos: Church (or Monastery). **After the 9th Ode, the Exapostilaria:** Founding; Glory...now and ever...Church (or Monastery). **Praises, on 6:** Founding—3 and Church (or Monastery)—3; Glory...Founding; Now and ever...Church (or Monastery). After the Great Doxology, **Troparia:** Founding; Glory...now and ever...Church (or Monastery).

**The *Book of Needs* gives no further indication of the content of the rest of the verse; neither does it indicate its source.

HOURS: Troparia and **Kontakia:** Church (or Monastery) (1st Hour); Founding (3rd Hour); Church (or Monastery) (6th Hour); Founding (9th Hour).

DIVINE LITURGY: Beatitudes: Founding (from the 3rd Ode), on 4; Church (or Monastery) (from the 6th Ode), on 4. At the Entrance, **Troparia:** If a Church of the **Lord**: Church (or Monastery) and Founding. If a Church of the **Theotokos**: Founding and Church (or Monastery). **Kontakia:** Glory...Founding; Now and ever...Church (or Monastery). **Prokeimenon, Apostol, Alleluia, Gospel** and **Communion Hymn:** If a Church of the **Lord**: Church (or Monastery) and Founding. If a Church of the **Theotokos**: Founding and Church (or Monastery).

DIRECTIVE CONCERNING THE CONSECRATION OF A CHURCH OF A SAINT (OR SAINTS)

A Church (or Monastery) dedicated to a Saint (or Saints) is consecrated on a weekday under the same restrictions as that listed for the preceding Directive concerning the consecration of Churches dedicated to the Lord or the Theotokos.

If it happens to be a Church (or Monastery) of a Saint (or Saints) that is to be consecrated, then it is sung in the following manner:

SMALL VESPERS: At **"Lord, I have called...":** Stikhera of the Church (or Monastery), on 4. Glory...Church (or Monastery); Now and ever...Founding. "O Gladsome Light..." and the Prokeimenon of the Day. "Vouchsafe, O Lord...." **Apostikha:** Church (or Monastery); Glory...Church (or Monastery); Now and ever...Founding. After St. Simeon's Prayer, the Trisagion. After "Our Father...", **Troparia:** Church (or Monastery) Glory...now and ever...Founding. Dismissal.

GREAT VESPERS: Usual beginning. "Blessed is the man..." (1st Antiphon). At **"Lord, I have called...":** Stikhera on 8: Founding, on 4; and Church (or Monastery), on 4. Glory...Church (or Monastery); Now and ever...Founding. **Entrance and 6 Readings:** Founding—3 and Church (or Monastery)—3. Usual Litanies and "Vouchsafe...." **Litya:** Stikhera of the Church (or Monastery). Glory...now and ever...Resurrectional Theotokion. **Apostikha:** Stikhera to the Founding. Glory...Church (or Monastery); Now and ever...Founding. At the Blessing of the Loaves, **Troparia:** Church (or Monastery), Founding, and "Rejoice, O Virgin Theotokos...." Then, "Blessed be the Name of the Lord..." and the rest, as usual.

MATINS: After "God is the Lord..." (Tone of the Troparion of the Founding), **Troparia:** Founding (twice); Glory...Church (or Monastery); Now and ever...Resurrectional Theotokion. Usual Kathismas. After both Kathismas, **Kathisma Hymns:** Founding (*twice*). Glory...now and ever...Church (or Monastery). Then the **Polieley, Magnification** and **Selected Psalm Verses:** of the Church (or Monastery). After the Polieley, the **Kathisma Hymns:** Church (or Monastery) (*twice*); Glory...now and ever...Theotokion. **1st Antiphon of the 4th Tone,** "From my youth...." **Prokeimenon and Gospel:** Church (or Monastery). Then, Psalm 50 and the **After-Gospel Stikhera:** "Glory...Through the prayers of Saint(s), *N.* (whose Church it be)...Now and ever...(again)....Have mercy on me..." and the Stikheron of the Church (or Monastery). "O God, save Thy people...." **Canons:** Founding, on 8 (including Irmos) and Church (or Monastery), on 6. **Irmos:** (from the 1st Canon). **Katavasia:** (Customary, depending on the season.) **After the 3rd Ode:** Kontakion, Ikos and Kathisma Hymns: Church (or Monastery); Glory...now and ever...Founding. **After the 6th Ode:** Kontakion and Ikos: Founding. **After the 9th Ode, the Exapostilaria:** Church (or Monastery). Glory...now and ever...Founding. **Praises, on 6:** Founding—3 and Church (or Monastery)—3; Glory...Church (or Monastery); Now and ever...Founding. After the Great Doxology, **Troparia:** Church (or Monastery) and Founding.

HOURS: Troparia: Founding; Glory...Church (or Monastery). **Kontakia:** Church (or Monastery) and Founding (said alternately).

DIVINE LITURGY: Beatitudes: Founding (from the 3rd Ode), on 4; Church (or Monastery) (from the 6th Ode), on 4. At the Entrance, **Troparia:** Founding and Church (or Monastery). **Kontakia:** Glory...Church (or Monastery); Now and ever...Founding. **Prokeimenon, Apostol, Alleluia, Gospel** and **Communion Hymn:** Founding and Church (or Monastery).

4.

THE SERVICE FOR THE DEDICATION (CONSECRATION) OF A CHURCH

VESPERS:

At "Lord, I have called...," the following Stikhera, **TONE 6**: *("idiomela"—"of the Tone")*

In the Old Law, dedications were held in great honor, and even more should the New be honored through dedications. For "the islands shall be made new for God," as Isaiah says, and in this it is fitting to understand the Churches now constructed by the Gentiles, which receive a firm foundation by God. Therefore, let us spiritually celebrate the present dedication.

Be renewed, O brethren; and having put off the old man, abide in newness of life, for you have cast off the bridles of death. Let us chastise all our members, despising every evil food of the tree, and remembering only this, let us flee the ancient *errors.* Thus shall mankind be renewed; and in this way the day of dedication shall be honored.

Thou hast established Thy Church as a pillar of strength, O Christ, Thou Pre-eternal Word, for Thou hast founded it on the Rock of Faith. Therefore, it shall remain unshaken for ever, having Thee Who, for its sake, immutably became man in the latter times. Therefore, giving thanks, we hymn Thee, saying: Thou art our King from before the ages, and for ever, and still yet. Glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 6) Celebrating the memory of the Dedication, O Lord, and glorifying Thee, the Bestower of the Holy Things, we pray, that the

senses of our souls may be sanctified, through the prayers of the glorious Martyrs, O Almighty and Good One.

Now and ever and unto ages of ages. Amen.

And we sing the Theotokion of the Resurrection (Dogmatic). Then the Entrance, Prokeimenon of the Day and 3 Readings:

The Reading from the Third Book of Kings *(1 Kings 8:22-23,27-30)*

Solomon stood in front of the altar of the Lord, before all the assembly of Israel; and he lifted up his hands to heaven, and said: "O Lord God of Israel, there is no God like Thee in heaven above, or on earth below. For if the heaven, and the heaven of heavens will not suffice Thee, how *much less* this house which I have built to Thy name? Yet Thou shalt look down on my petition, O Lord God of Israel, and hear the supplication and prayer which Thy servant prays unto Thee in Thy presence this day, that Thine eyes may be open toward this house day and night, upon this place of which Thou hast said, 'My name shall be there', to hear the prayer which Thy servant prays in this place day and night. And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, whatsoever they shall pray to Thee in this place; and Thou shalt hear in the place of Thy dwelling-place in heaven; and Thou shalt act and be merciful to them."

The Reading from Proverbs *(Prov. 3:19-34)*

By wisdom God has founded the earth, and by understanding He has prepared the heavens. By His knowledge were the depths broken up, and the clouds drop down the dew. *My son,* let them not pass from thee, but keep my counsel and understanding, that thy soul may live, and that there may be grace around thy neck (and it shall be health to thy flesh, and healing to thy bones), that thou mayest walk confidently in peace in all thy ways, and that thy foot may not stumble. For if thou sittest down, thou shalt not be afraid, and if thou sleepest, thou shalt slumber sweetly. And thou shalt not be afraid of sudden terror, nor of the rushing of the ungodly coming upon thee. For

the Lord shall be over all thy ways, and shall make firm thy foot that thou not be moved. Withhold not doing good from them to whom it is due, when it is in the power of thy hand to do so. Say not: "Go, and come back again, and tomorrow I will give it," while thou art able to do good *at present*, for thou knowest not what the next day will bring forth. Devise not evil against thy friend, who lives near thee and trusts in thee. Strive not against a man without a cause, lest he do thee a harmful thing. Acquire not the reproaches of evil men, nor be jealous of their ways. For every transgressor is unclean before the Lord, and is not joined with the righteous. The curse of the Lord is in the houses of the ungodly, but the habitations of the just are blessed. The Lord opposes the proud, but He gives grace to the humble.

The Reading from Proverbs *(Prov. 9:1-11)*

Wisdom has built a house for herself and set up seven pillars. She has slaughtered her beasts, she has mingled her wine in a bowl, and prepared her table. She has sent out her maidservants, calling with a loud proclamation to the *feast*, saying: "Whoever is foolish, let him turn aside unto me." And to them that are in need of understanding, she says: "Come, eat of my bread, and drink the wine I have mingled for you. Leave foolishness and live; seek understanding, that you may live; improve understanding with knowledge." He that reproves evil *men* shall receive dishonor for himself; he that rebukes an ungodly man shall bring disgrace upon himself, for reproof to the impious incurs injury. Reprove not evil men, lest they should hate thee; reprove a wise man and he will love thee. Give blame to a wise man and he will be wiser; instruct a righteous man, and he will apply it to receive *more*. The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding, for to know the Law is the thought of a sound *mind*. For in this way thou shall gain much time, and years of life shall be added unto thee.

Apostikha, **TONE 6***: (Special Melody: "Go forth, you angelic powers....")*

O Master Christ, Immortal Wisdom, in Thy dispensation come down from on High on this temple, and keep it unshaken to the end of the

ages. And count worthy of the inaccessible light, O Lord, them that with faith always hasten to it.

vs. Holiness befits Thy house, O Lord, unto length of days. *(92:5)*

(Repeat)

vs. Holy is Thy temple, wonderful in righteousness.

In olden times, Solomon, having constructed a temple, offered up the blood of living creatures in sacrifice to Thee, as a pattern of Thy Church which Thou hast acquired of Thine own will with Thy precious blood, O Lover of Mankind. And now we beseech Thee in this temple, O Thou Who alone art deeply-compassionate, that Thou mayest send down the Right Spirit upon us always.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 2**) Celebrating the Dedication of the all-sacred temple of Thy Resurrection, we glorify Thee, O Lord, Who hast sanctified it and perfected it by Thine own perfecting grace, Who art adorned in it by the faithful ministering the mystical and sacred Sacrifices, Who receivest from the hands of Thy servants, the Bloodless and Most-pure Sacrifices, and Who bestowest upon them rightly offering them cleansing from sins and great mercy.

Now and ever and unto ages of ages. Amen.

(Resurrectional Theotokion, **TONE 2***.)*

Troparion, **TONE 4***:*

Thou didst show the beauty of the holy abode of Thy glory *on earth* below, O Lord, to be as the splendor of the firmament on high. Do

Thou establish it, unto the ages of ages, and accept our prayers borne therein unto Thee without ceasing, through the Theotokos, O Life and Resurrection of All.

MATINS:

After the first reading from the Psalter, the Kathisma Hymn, **TONE 8**, *according to the Special Melody: "That which was commanded...":*

Christ showed forth the Tent of the Testimony; and the divine Moses pitched it on earth; and Solomon dedicated the temple with sacrifices; and we, hastening, in faith, to the New Jerusalem, like David, render up divine hymnody unto Him that was crucified for our sake, entreating forgiveness for all the sins which we have committed.

Glory...now and ever.... *(again)*

After the second reading from the Psalter, the Kathisma Hymn, **TONE 4**, *according to the Special Melody: "Quickly go before...":*

The festal day of the Dedication has overtaken us today, O faithful, commanding all the elect of Christ to be renewed, and with bright faces to sing hymns faithfully unto the Master from the depths of their hearts, as the Redeemer Who renews us.

Glory...now and ever.... *(again)*

The Canon, **TONE 4**

Ode 1

Irmos: Crossing the depths of the Red Sea with dry steps, Israel of old defeated the power of Amalek in the Wilderness, by the crosswise stretching forth of Moses' arms.

O Christ Who in ancient times didst guide chosen Israel by means of a pillar, Thou hast planted the Church in Zion through the bath of Baptism. And it cries out: Let us sing a song to our God.

Today the coming of Thine unapproachable glory has fashioned a heaven—the temple raised up for Thee on earth, in which, with one accord, we sing a hymn unto our God.

(Martyrs) As you received freely the grace of healings from an incorrupt fountain, O Martyrs, freely distribute this unto the faithful. For you heal souls and bodies from diverse sufferings.

(Theotokion) At the will of the Father, through the Divine Spirit, thou didst conceive the Son of God without seed, and didst give birth in the flesh to Him Who *was begotten* of the Father without a mother, and for our sake, *was born* of thee without a father.

Ode 3

Irmos: The Church rejoices in Thee, O Christ, crying out: "Thou art my strength, O Lord, my refuge and my confirmation."

Thou hast sanctified Thy Church on earth by the Spirit, O Christ, having anointed it today with the mercy [*i.e., oil*] of Thy gladness.

Having Thee as an unalterable foundation, O Christ, the Church is crowned by Thy Cross, as by a royal diadem.

(Martyrs) O Martyrs of Christ, by means of the spirit, you laid waste to the fleshly subtleties, for a life of blame is enmity against God.

(Theotokion) Thou alone on earth hast become the Mediatress of good things transcending nature, O Mother of God. Therefore, we offer unto thee *the greeting*: "Rejoice."

After the Third Ode, the Kathisma Hymn, **TONE 4**, *according to the Special Melody: "Quickly go before...":*

Christ has illumined all things by His Advent, He has renewed the world by His Divine Spirit, and souls are renewed. For a house now has been raised up to the glory of the Lord, in which also Christ our God renews the hearts of the Faithful for the salvation of mankind.

Glory...now and ever.... *(again)*

Ode 4

Irmos: Beholding Thee, the Sun of Righteousness, lifted up upon the Cross, the Church stood in its place, meetly crying out: "Glory to Thy power, O Lord."

Not with the sacrifices of dumb beasts, but with Thy precious and life-bearing blood *which flowed* from *Thy* side, is the Church sprinkled, in splendor crying out: "Glory to Thy power, O Lord."

Signifying the anointing of Thy chosen people, the Church is anointed today with myrrh of great price, receiving invisibly the divine grace of the Spirit.

(Martyrs) The Saints rejoice in the Lord, for as victors against the fleshless enemies, they cried out: "God is our invincible Might, Whom we glorify with gladness."

(Theotokion) Without knowing wedlock, thou gavest birth, O Virgin, and after birthgiving, again thou wast revealed to be a Virgin. Therefore, with never-silent voices and steadfast faith we cry out unto thee: "Rejoice, O Sovereign Lady."

Ode 5

Irmos: As a light unto the world Thou hast come, O my Lord, a holy light turning from the darkness of ignorance those who with faith sing Thy praises.

In olden times on Sinai, Thou didst show to Moses the God-seer a tabernacle not made by hands, prefiguring Thy Church, O Christ.

Thou, O Lord, hast erected a tabernacle on earth, and Thou hast joined together the heavenly ranks with the choirs of men by Thy power.

We have come to know Thee, O Lord, as the Fountain of Life. For having come, O Holy Christ, Thou hast announced peace to Thy Church.

(Theotokion) We set thee forth as a firm weapon against the enemy, for we have thee as the Confirmation and Hope of our salvation, O Bride of God.

Ode 6

Irmos: "I will sacrifice unto Thee with a voice of praise, O Lord," the Church cries out unto Thee, having been cleansed from the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Christ the King desired the beauty of the precious Church *He* now *has chosen*, and showed her as mother of the Gentiles, who, from slavery, have been made sons by the Spirit.

Not having sand, but Christ for a foundation, the Church of the Gentiles is crowned with unapproachable beauty, and adorned with a royal diadem.

(Martyrs) Neither riches, nor wounding of the body, nor the menacing threat of death, could separate the Martyrs from the love of Christ, for they delighted themselves in union with God.

(Theotokion) O miracle newer than all other miracles! For, without knowing wedlock, the Virgin has conceived in her womb Him that sustains all things, and yet has not confined Him.

Kontakion, **TONE 4** *(Special Melody: "Thou hast manifested Thyself..."):*

The Church has been manifested as a heaven of many lights, illumining all the faithful. Standing in it we cry out: "Establish this house, O Lord."

Ikos:

When the Word came to us in the flesh, the Son of Thunder, writing, says: We have seen with brightness the glory which the Son had from the Father, *full of* truth, by grace. And to as many of us as have received Him in faith, He gave the power to become children of God. Being born again, not of blood, nor of the will of the flesh, but having been sustained by the Holy Spirit, we have raised up a house of prayer; and we cry out: "Establish this house, O Lord."

Ode 7

Irmos: The Children of Abraham in the Persian furnace, burning with love of piety instead of the flame, cried out: "Blessed art Thou in the temple of Thy glory, O Lord."

Once the flame of the furnace was shown as shedding dew, but now the spiritual anointing with oil sanctifies those crying out: "Blessed art Thou in the Temple of thy glory, O Lord."

In this new Tabernacle, as in the God-receiving furnace, all of us who are of the spiritual Israel, bedewed, are crying out: "Blessed art Thou in the Temple of Thy glory, O Lord."

(Martyrs) Imitating the Children of Abraham in the furnace with the zeal of godliness, O Passionbearers, you reproached the command of the tyrant, crying out: "Blessed art Thou in the temple of Thy glory, O Lord."

(Theotokion) Rejoice, O consecrated and divine Abode of the Most High! For through thee, O Theotokos, joy was given to those who are crying out: "Blessed art thou among women, O all-undefiled Sovereign Lady."

Ode 8

Irmos: Stretching forth his hands, Daniel closed the gaping jaws of the lions in the den; and the Youths, zealots of piety, having girded themselves with virtue, quenched the force of the fire, crying out: "Bless the Lord, all you works of the Lord."

Today Thy Church, O Lord, like a bride has been adorned with a noetic robe, woven on High of divine grace; and she summons her people to rejoicing, crying out: "Bless the Lord, all you works of the Lord."

Today Christ, the Second Adam, has made manifest a noetic Paradise, this new tabernacle, offering the Tree of Knowledge—the life-bearing Tree of the Cross—unto us who are crying out: "Bless the Lord, all you works of the Lord."

(Martyrs) Having clothed yourselves with faith in Christ, O Martyrs, you put off the old man and exposed the myriads of the ruler of this world; and, with fervent joy, you cried out in psalmody: "Bless the Lord, all you works of the Lord."

(Theotokion) Thou alone among all generations hast been revealed to be the Mother of God, O Most-pure Virgin; thou wast the dwelling-place of the Godhead, O All-blameless One, who wast not burned by the fire of the Unapproachable Light. Therefore, we all bless thee, O Mary, Bride of God.

Ode 9

Irmos: A stone, cut without hands, was cut from thee, the unhewn mountain, O Virgin, even Christ the Cornerstone, Who joineth together the natures that had been divided. Therefore, in gladness, we magnify thee, O Theotokos.

Come, you with a pure heart, and, contemplating with sober noetic eyes the beauty of the Church—the Daughter of the King—which shines brighter than gold, let us magnify her.

Rejoice and be glad, O Bride of the Great King, radiantly contemplating the beauty of thy Bridegroom, crying out together with thy people: "We magnify Thee, O Giver of Life."

(Martyrs) Come, O faithful, celebrating spiritually the yearly memorial, let us emulate all the Passionbearers by the keeping of the commandments. And let us cry out with them: "We magnify Thee, O Thrice-holy One."

(Theotokion) Rejoice, O Bride of the Great King, full of grace! For through thee, O Pure One, we all have been delivered from the curse of Eve, and we have found life in thy birthgiving, O Unwedded One.

Exapostilarion (Special Melody: "By the Spirit in the sanctuary..."):

Do Thou, O Good Word, Who hast spilled out Thy Most-pure Blood, renew by the Spirit this all-wondrous, all-precious and holy

Church, and enrich it with most-divine rays, glorifying with glory those who meetly are celebrating the Dedication of Thy temple.

Glory...now and ever.... *(Another—Special Melody: "Thou hast visited us..."):*

Christ, the Glory and Light, has shone from the Virgin. Therefore, shine, shine, O New Jerusalem, and be renewed today, for the Resurrection renews us all.

At the Praises, the following Stikhera, the first in **TONE 4** *(Special Melody: "Thou hast given a sign..."):*

Today the divine, sacred, honorable, and light-bearing house of the Resurrection of Christ is splendidly dedicated, and the sepulcher gives divine life to the world; a fountain of immortality gushes forth, pouring out streams of miracles, and, overflowing with the waters of grace, it bestows healings unto them that hymn it with faith.

Other Stikhera, "idiomela", **TONE 1**, *by John the Monk:*

Be renewed, be renewed, O New Jerusalem, for thy Light has come, and the glory of the Lord has shone upon thee. The Father has built this house; the Son has established it; the Holy Spirit has renewed it, Who illumineth, confirmeth and sanctifieth our souls.

In the **SAME TONE**, *by Anatolius:*

In olden times, when dedicating the Temple, Solomon offered up sacrifices and whole-burnt-offerings of dumb beasts, O Lord. But as Thou hast been well-pleased that the prefigurements be brought to an end that the truth might be made known, the generations of men offer up Bloodless Sacrifices to Thy glory. For as Thou art He that rulest all, Thou dost sanctify all things by the Holy Spirit.

TONE 4, *by John the Monk:*

The Church of the Gentiles is dedicated today by the precious and life-flowing Blood *which flowed* from the most-pure and undefiled side of Christ our God Who was incarnate of the Holy Virgin. Therefore, having assembled together, you choirs of the faithful, let us glorify the Father, and the Son, and the Holy Spirit, one Godhead, Who sustaineth all things.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 3**) Rouse thyself, O man; be thou new instead of old, and celebrate the renewal of the soul while thou yet hast life, that the path of all life be renewed unto thee; for the former things have passed away; and behold, all things have become new. Transformed for the good, offer this as fruit to the feast. For in this way is man made new; in this way is the day of the dedication honored.

Now and ever and unto ages of ages. Amen. *(Resurrectional Theotokion,* **TONE 3**.*)*

5.

THE ORDER OF THE CONSECRATION OF A CHURCH WHEN DONE BY A BISHOP

The *Order* that follows is as printed in the ***Great Trebnik*** (***Book of Needs***) and was the customary *Order* for the Consecration of a Church at least into the beginning of the 20th Century. For many reasons, however, the traditional *Order* was changed in significant ways in America, making it somewhat different than that which was previously used. (The traditional *Order* is still used by the Russian Orthodox Church (cf., ***Nastol'naya Kniga Svyashchennosluzhitelya***, Moscow, 1977-.) In addition, there are variants among the revised *Orders*. Accordingly, one *Order* that enjoys significant usage has been added after the traditional *Order*. In any case, the decision as to what *Order* to follow, as well as any variations among the printed *rubrics* rests with the consecrating Bishop and he must be consulted before any preparations for the Consecration of a church may be made.

The *Full Consecration* of a church is required for: a) newly-constructed or newly-rebuilt churches; b) for churches which have been desecrated by having been utilized for totally non-liturgical purposes (although intended for churches in such places as Russia, when such churches, having been desecrated by the state and then returned to the Church, there could be situations wherein a church building was sold and later reacquired for use as a church); c) churches earlier used by those of another religion, but then acquired for use as an Orthodox church; d) churches, in which repair work or restoration has occurred in the Altar, involving the removal of the Holy Table, or, owing to some unfortunate occurrence, the Holy Table was damaged.

When the church is finished, there comes a representative, sent from the Bishop, a day or more beforehand; and he prepares those things which are necessary for the Consecration, not only within the Altar, but also in all the church, and, especially that the Holy Table shall stand upon four columns, with a fifth column bearing a small chest, in the middle; and the chest must be in the center, under the top of the Holy Table, about fourteen inches high, and the Holy Table

thirty-eight inches in height, and its width in proportion to the Altar, and the Table-top in proportion to the Table.

The Table of Oblation, also, shall be of the same height, width and length, in proportion to the Altar.

In the top of the columns, cavities are hollowed out, a couple of inches in depth, where the Wax-mastic is to be; in these same columns, six inches from the floor, notches shall be cut for holding the Cord; and around the Top, a couple of inches down, other such notches shall be cut for holding the Cord; and holes are to be bored in the corners of the Tops for both the Holy Table and the Table of Oblation where the nails (dowels) *are to be, and hollow spaces shall be prepared where the heads of the nails are to be, so that the heads of the nails will lie on a level with the Tops; and the columns are to be pierced in such a manner that the nails shall enter them straight.*

The following things are required: *For making fast the Holy Table, four nails, and as many more are required for the Table of Oblation; four stones, with which to drive the nails; one Altar-cloth for draping the Holy Table, and another for the Table of Oblation; a Cord, [sufficient in length] for binding the Holy Table; upper Altar-cloths* (Inditia), *for the Holy Table and the Table of Oblation;* other *Altar-cloths, for covering the Holy Table and the Table of Oblation; veils* (***Aers***)*; cloths with which to wipe the Holy Table; a curtain for the Holy Doors; two Ilitions, for the Holy Table and the Table of Oblation; two glass containers, for the Rose-water and the Church-wine; a Sprinkler* (Aspergillus), *for sprinkling; Holy Chrism, and wands; four sponges, with which to scrub the Holy Table; a sponge for the Antimension; a sponge for the Holy Cup* (Chalice)*; a small leaden box for the Holy Relics under the Holy Table; a taper for the Bishop, and tapers for distribution among the other clergy and the laity; incense, both of the finest sort, and also of the ordinary sort; two large candles, for carrying in procession; the church banners, if there be any. And round about the church it must be clean.*

Then the Top shall be taken from the columns, and placed against the wall on the right-hand side, and note must be taken beforehand of the position in which it lay upon the columns.

Then a table is placed in front of the Holy Doors, and upon it is spread a tablecloth. And the Holy Gospel and Precious Cross are set upon it, as well as the

other holy vessels: the Spoon, the Spear, the Altar-cloths, the Aers, the Cord, the Coverings for the Holy Table and the Table of Oblation, the nails, and the sponges; and they are covered with an Altar-cloth. And four candlesticks are set there, one at each corner.

And another small table is placed within the Altar, near the Bishop's throne, and an Altar-cloth is spread on it; and upon this table are placed: the Holy Chrism, the Church-wine and the Rose-water in their containers, a wand, a sprinkler; the stones with which the nails are to be driven.

And the Holy Relics are placed upon the Paten, covered with the Star and an Aer; and on the eve of the Consecration they are set upon an Analogion before the icon of the Savior, by the right *side of the Holy Doors, in the church itself. And outside the Altar the All-night Vigil of the Dedication and of the church is sung by whomsoever the Bishop shall appoint. And before the* Lesser *Sanctification of the Waters, the Relics shall be borne thence with all reverence, to a neighboring church, after an early Liturgy, and there placed upon the Holy Table* in the place where the Holy Gospel usually lays; *and the Holy Gospel shall be placed to the east of the Holy Relics; and a candlestick shall be placed before the Holy Relics. But if there be no other church nearby, then they shall stand in the same place* (on the Analogion) *until they are used.*

CONCERNING THE COMPOSITION OF THE WAX-MASTIC:

In the morning before the coming of the Bishop, the Wax-mastic is composed thusly: of wax, crushed mastic (if there be no mastic, instead of it, white incense shall suffice), ground incense, a special *incense [made from juniper resin], and crushed aloes (if there be no aloes, instead of it, white sulfur). And first, the wax shall be put in a new pot, set opposite the place where the other things are. And when the wax has been heated, the aforementioned things shall be put in the pot also. And they shall be mixed together vigorously with a pointed stick in the pot, so that they don't boil over. And after boiling it for a little while, the pot shall be removed from the heat and set off to the side.*

THE BEGINNING OF THE CONSECRATION

When the time for the Holy Liturgy draws near, and the Bishop has entered the church which is to be consecrated, he is vested in all of his episcopal vestments; and over the hierarchical robes there is placed a special Srachitza (a special white garment) *or linen cloth. And thus arrayed, he enters into the Holy Altar; and the Priests who are to serve, wearing similar Srachitzas over their vestments, carry before the Bishop the table with all the things needed for the Consecration, and set it on the right-hand side. And the Bishop, giving his Staff to a Sub-Deacon as he comes to the Holy Doors, enters the Altar.*

NOTE IN THE *BOOK OF NEEDS:*

The Holy Doors are opened and any of the laity inside leave the Altar, so that the Clergy performing the Office inside will not be hindered because of the press of the crowd.

And after [the Bishop] has prayed, he makes the Sign of the Cross over the concelebrants on both sides. At this time the Deacon brings Holy Water to the Bishop, and the Bishop, taking the Sprinkler, sprinkles the columns with Holy Water. Then the Sacristan brings the hot Wax-mastic, and the Bishop sprinkles the Wax-mastic with Holy Water, and takes the vessel containing the Wax-mastic, and pours it upon the columns, in the form of a Cross, to the required amount, compassing them about; then he gives the vessel to the Sacristan, and again sprinkles the columns with Holy Water, that the Wax-mastic may harden quickly; and the Priests breathe upon the columns where the Wax-mastic is, until it is hard.

And when this is finished, the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop reads this Prayer, in the hearing of all:

O Lord God, our Savior, Who createst all things and makest the race of man for salvation: Do Thou accept the prayer of us, Thine unworthy servants, and enable us, at this present hour, to accomplish, without condemnation, the consecration of this church constructed to Thy praise in the name of Saint, *N.*, (*or* Saints, *NN.*), and to consummate the raising up therein of a Holy Table.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then the Priests bring the Top, and the Bishop sprinkles it on both sides, and lays it upon the columns of the Holy Table.

And while this is being done, Psalm 144 is sung:

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell

of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him, to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

And when the Psalm is finished, the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then four knives are brought with which to scrape away the excess wax.

And when the Wax-mastic has become hard, and the places upon which it had overflowed have been scraped *clean, they say Psalm 22:*

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in

the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Then the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Sacristan brings four nails, and lays them on the Holy Table; and the Bishop sprinkles them with Holy Water, and places them in the columns. Again, the Sacristan brings the four stones; and the Bishop having taken one stone, and the rest of the officiating clergy the others, they make firm the Holy Table.

Afterwards, according to custom, the stones are placed under the Holy Table.

And when the Holy Table is established, a rug is immediately spread before the Holy Doors, and the cushion is laid in place (the Holy Doors being open). And when the Bishop has come out of the Altar and stands on the rug, *the Protodeacon shall exclaim:*

Again and again, on bended knees, let us pray to the Lord.

And the Priests within the Altar sing:

Priests: Lord, have mercy. *(thrice)*

And the Bishop kneels on the cushion (the Priests and Deacons who were with him, likewise kneel in the Altar), *and reads this Prayer in a loud voice:*

According to custom, this Prayer is said facing the people.

O God Who art without beginning and eternal; Who from nothingness bringest all things into being; Who dwellest in the unapproachable light, and Who hast Heaven as a throne and the earth as a footstool; Who gavest unto Moses a command and a pattern; and didst inspire Bez'alel with the spirit of wisdom, and didst enable them to complete the Tabernacle of Witness, wherein divine service and ordinances were appointed, as images and types of the true; Who gavest unto Solomon breadth and expanse of heart, and thereby raised up the Temple of old, and to Thy holy and all-praised Apostles, didst renew the service in the Spirit and the grace of the true Tabernacle; and through the same, O Lord of Hosts, Thou didst plant Thy Holy Churches and Thine Altars in all the earth, wherein the Sacred and Bloodless Sacrifices may be offered unto Thee; and Who now hast been well-pleased that this church should be constructed in the name of Saint, *N.* (*Saints, NN.*) to Thy glory, and that of Thine Only-begotten Son, and of Thy Holy Spirit:

Do Thou Thyself, O Immortal and Greatly-beneficent King, call to remembrance Thy compassions and Thy mercies, which are from everlasting, and abhor not us who are defiled by a multitude of sins, neither disannul Thy covenant because of our impurity; rather do Thou disregard now our transgressions, and strengthen us, and enable us, by the grace and coming of Thy Lifegiving and Holy Spirit, to accomplish, without judgment, the renewal of this church and fulfil the consecration, therein, of this Altar (*these Altars*), that in it (*them*) we may bless Thee in Psalms, and hymns, and through the Mystical Services, and magnify always Thy deep compassion.

Yea, O Master, Lord God our Savior, Thou Hope of all the ends of the earth, hearken unto us sinners who make our supplications unto Thee, and send down Thy Most-holy, Worshiped, and Almighty Spirit, and sanctify this church, and this Altar (*these Altars*): Fill it (*them*) with the everlasting light; elect it (*them*) for Thy dwelling-place; make it (*them*) the abode of Thy glory; adorn it (*them*) with Thy divine and heavenly gifts; order it (*them*), that it (*they*) may be a haven for the storm-tossed, the healing of passions, a refuge for the weak, the expulsion of demons. Let Thine eyes be open upon it (*them*) day and night, and let Thine ears be heedful of the prayer of those who, in the fear of Thee and in reverence, shall enter therein, and call upon Thine all-holy and worshiped Name; that whatsoever they shall ask of

Thee, Thou shalt hear it in Heaven above, and do it, and show mercy. Keep it indestructible even unto the end of the ages, and show forth the Holy Altar (*these Holy Altars*) therein, the Altar(*s*) of Thy Holy Things, by the power and operation of Thy Holy Spirit. Glorify it (*them*) above the Mercy-Seat according to the Law, that the Divine Services celebrated thereon may attain unto Thy holy, most-heavenly, and noetic Altar, and bear unto us the grace of Thy most-pure overshadowing; for we presume not in the service of our unworthy hands, but in Thine unspeakable goodness.

And when the Prayer is finished, the Bishop stands, and goes into the Altar to the Holy Table; and the Protodeacon, within the Holy Altar (the Holy Doors being closed), says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Priests: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, and for the works of his hands; and for the Priests *and Deacons* who are with him, let us pray to the Lord.

That He will sanctify this church, and this Altar (*these Altars*) therein, by the presence and operation of the Holy Spirit, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, (and Saint, *N.* (*or* Saints, *NN.*, *for whom the church is being consecrated*)), with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Priests: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Then a porringer (a ladle with a flat handle) filled with warm water, red wine, and rose-water is brought to the Bishop. *And the Protodeacon says:*

Let us pray to the Lord.

Priests: Lord, have mercy.

The Bishop, with bowed head, says this Prayer over the water and wine (secretly):

O Lord our God, Who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou Thyself send down now also the grace of Thy Holy Spirit, and bless this water and wine, unto the sanctification and completion of this Thine Altar (*Altars*). For blessed art Thou unto the ages of ages. Amen.

And after the Prayer he pours the warm water, thrice, upon the Holy Table, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the red wine and rose-water are mingled in one vessel by the Bishop.

Then the Sacristan brings four cloths. And the Bishop, taking one of them, blesses his concelebrants to take the others; and they wipe the Holy Table with them. And when these things are finished, Psalm 83 is said:

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

And when the Holy Table has been washed and wiped, the Bishop says:

Glory to our God unto the ages of ages.

Priests: Amen.

The Bishop takes from the Sacristan the red wine mingled with rose-water, and pours it liberally upon the Holy Table, thrice, in the form of a Cross, and they wet the Holy Table abundantly, stretching forth their hands; and with this same mixture the Bishop sprinkles the Antimension that is to be consecrated (if there be, and any other Antimensia, if there be such). *And as he does this, he says at each sprinkling:*

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

And after the sprinkling of the Holy Table and the Antimensia, the following shall be added:

Psalm 50:10-21

Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Sacristan brings the sponges. The Bishop takes one sponge, and his concelebrants the others; and they wipe the Holy Table with the sponges. Then they spread the Antimension (or Antimensia) if they are to be consecrated *at the upper edge of the Holy Table. Then the Bishop says:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Sacristan brings the Holy Chrism. The Bishop, taking the wand, anoints the Holy Table in the form of a Cross. The Protodeacon says, for the Holy Table and for each Antimension:

Let us attend.

The Bishop makes upon the Holy Table three Crosses, one in the middle, and on each side, a little lower down, saying three times, at each:

Alleluia.

And he anoints also the columns of the Holy Table, on two sides, and on the middle, and on the edges. Then the Priests take the Antimension (Antimensia) if there be any to be consecrated *and lays it (them) on the Holy Table, one by one, below the Crosses which have been traced with the Holy Chrism, that these Crosses not be erased. The Bishop makes three Crosses on each Antimension with the Holy Chrism, as was on the Holy Table. And when this is completed, Psalm 132 is read:*

Psalm 132

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

Then the Bishop says:

Glory to Thee, O Holy Trinity our God, unto the ages of ages.

Priests: Amen.

And the Antimension (Antimensia) is (are) laid on a tray. Then the Priests bring the First Covering (the *Srachitza*). *The Bishop sprinkles it without and within with Holy Water, and they put it on the Holy Table. Then the Cord is brought. The Bishop sprinkles the Cord, and they bind the Holy Table. And it is bound in the following manner: The Bishop holds the* end of the *Cord upon the right side, at the first column, and [the Priests] go with the* rest of the *Cord around to the second column towards the east, whence it is carried to the bottom of the third column,* then across *to the bottom of the fourth column, and carried again to the middle of the first column, and fastened to end which the Bishop is holding. And again it is carried to the bottom of the second column, and passes, down low, to the third column, and is taken from there to the top of the fourth column, and from the fourth column is carried to the bottom of the first column, so that a Cross is formed at the front. And from the first column it goes to the bottom of the second column, and from there is carried to the top of the third column, so that a Cross is formed towards the east. And from the third column it is carried to the bottom of the fourth column, so that there is a Cross upon the north side; and from the fourth column it goes to the bottom of the first column. And from the bottom of the first column it goes to the top of the second column; and so there is formed a Cross on the south side. And it passes around in such manner that there are three [laps of the Cord] at the top, and the second end of the Cord is bound to the first end at the first column.*

While these things are being accomplished, that is to say, while the Holy Table is vested with the First Covering and girded with the Cord, Psalm 131 is said once, twice, and thrice:

Psalm 131

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold,

we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

And when this is finished, the Bishop says:

Glory to our God, unto the ages of ages.

Then the Priests bring the Inditia, that is, the Upper Covering. The Bishop sprinkles it with Holy Water within and without, and they put it on the Holy Table; and they lay out the Ilition, and on the Ilition the Antimension (Antimensia), and the Holy Gospel, and the Precious Cross upon the Holy Table, and cover them with the Altar-cloth; and all these things are sprinkled with Holy Water. And when all these things have been accomplished, Psalm 92 is read:

Psalm 92

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy

testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

After the Psalm, the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Bishop directs the first of the concelebrants to array the Table of Oblation with the sprinkling of Holy Water; and they set out the vessels, and the coverings, and cover them with an Altar-cloth, saying nothing, but only sprinkling them with Holy Water. Then the Bishop is divested of the special white garment.

According to custom, the Priests take off their special white garments, as well.

And the Protodeacon brings the censor to the Bishop (the Holy Doors being opened). And the Bishop censes the Holy Table round about, and the Table of Oblation, and all of the Altar. And the Protodeacon goes before him with a candle. * *And Psalm 25 is [sung] many times, until the Altar and the whole church has been censed in the usual manner.*

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*The Protodeacon holds a lit candle. In view of a NOTE later on in the ***Book of Needs*** that refers to the fact that no candles have been lit in the Altar up to that point, the candle held by the Protodeacon is taken from one of the four candles formerly set at the corners of the special table prepared for the necessary things before the All-night Vigil before the Consecration. When the Consecration began the table was carried into the Altar by the Priests and the four candles (although not noted there) will have been placed before the icons of the Iconostasis.

Psalm 25

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

And as the Bishop censes, two Archimandrites, or Igumens, or Priests, follow him. One sprinkles the walls with Holy Water; the second, holding the vessel of Holy Chrism, anoints them with the wand, in the form of a Cross, dipping it in the Chrism, first in the Altar over the High Place and above the windows; then over the western doors of the church; then on the south side and the north side over the doors (or over the windows on the south and north sides)*; and if these places be high up, steps* (or a long wand) *are used.*

And when the censing and the Psalm are finished, the Bishop enters the Altar, and says:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Protodeacon takes the censer and censes the Bishop three times. Then he says the Little Litany in front of the Holy Table, to the left side of the Bishop.

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Bishop does not say the Exclamation, but the Protodeacon says:

Let us pray to the Lord.

And the Bishop's Mitre is removed. And standing before the Holy Table, the Bishop says, very loud, the Prayer:

O Lord of Heaven and earth, Who with ineffable wisdom hast founded Thy Holy Church, and, according to the model of the service of the Angels in Heaven, hast appointed the order of the Priesthood on earth. Do Thou, O Compassionate Master, accept also us who now are praying, not as ones worthy to entreat such things, but that the exceeding excellence of Thy goodness may be manifested; for Thou hast not ceased to be gracious in many ways unto the race of man. And as the highest of Thy benefits, Thou gavest the advent in the flesh of Thine Only-begotten Son, Who was made manifest on earth, and having shone the light of salvation unto them that were in darkness, He offered Himself up as a sacrifice for us, and became a propitiation for the whole world, making us participants of His Resurrection; and having ascended into Heaven, He clothed His Disciples and Apostles, as He had promised, with power from on high, that is, with the Holy Spirit, Who is worshiped and almighty, Who proceeds from Thee, *our* God and Father, through Whom they became mighty in deed and word, administered Baptism unto the adoption of sonship, built churches, established altars, and

instituted the canons and laws of the Priesthood. And we sinners, observing their traditions, fall down before Thee, the Eternal God, and we pray Thee, O Deeply-compassionate One: Do Thou fill with Thy divine glory this temple erected to Thy praise, and show forth this Altar (*these Altars*) raised up in it as the Holy of Holies, that we who stand before it (*them*), as before the dread throne of Thy Kingdom, may serve uncondemned, sending up petitions for us and for all Thy people, and offering the Bloodless Sacrifice to Thy goodness, unto the remission of sins both voluntary and involuntary, unto the governing of our life, unto the leading to a good course of life, *and* the fulfilling of all righteousness. For blessed be Thy Most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Bishop: Peace be unto all.

Priests: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Priests: To Thee, O Lord.

And the Bishop says this Prayer (secretly):

We thank Thee, O Lord God of Hosts, for as Thou hast poured out grace on Thy Holy Apostles, and on our Venerable Fathers, so Thou hast vouchsafed to extend this even unto us sinners, Thy useless servants, for the sake of Thy great love for mankind. Therefore, we pray Thee, O Most-merciful Master: Do Thou fill with glory, and holiness, and grace, this Altar (*these Altars*), that the Bloodless Sacrifices which shall be offered on it (*them*), may be transformed into the Most-pure Body and Precious Blood of our Great God and Savior, Jesus Christ, Thine Only-begotten Son, unto the salvation of all Thy people and [of us, who are unworthy**].

**Literally, "of our unworthiness".

Exclamation:

For Thou art our God, a God Who showest mercy and savest, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

At the conclusion of this, there is brought to the Bishop a candlestick, and therein a new, unlit taper, which the Bishop lights with his own hands and places on the High Place behind the Holy Table.

NOTE in the *Book of Needs*

Up to this point in the Consecration no candles have been lit in the Altar.

Then the Sacristan directs how they are to go to another church, with the Cross, for the Holy Relics: the Bishop gives the Holy Gospel and the Cross to the Priests, and distributes the tapers in the Altar to those present, and coming forth from the Altar to the Ambon, to the laity. Then the Bishop re-enters the Altar; and preceded by the Priests, the Bishop goes forth from the Altar through the church doors for the Holy Relics, taking his Staff at the Holy Doors from a Reader/Singer, and says:

Let us depart in peace.

They go for the Holy Relics, according to the ritual: in front are borne the church banners, and the icons (as is customary for a Cross-Procession). The Bishop is supported by two Deacons. And the Priests walk before the Bishop, carrying the Holy Gospels and the Cross; and the Protodeacon and the Deacons cense. The Choir sings the Troparion, **TONE 4**:

As with fine purple linen, Thy Church has been adorned with the blood of Thy Martyrs throughout the world, O Christ our God. Therefore, she cries out to Thee: Send down Thy mercies to Thy people, give peace to Thy habitation and to our souls great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(*Kontakion,* **TONE 8**) The universe offers the God-bearing Martyrs as the first-fruits of nature, to Thee, O Lord the Gardener of Creation. Through the Theotokos and their prayers preserve Thy Church—Thy habitation—in deep peace, O Greatly-merciful One.

And when the Bishop has come to the church where the Holy Relics are placed, he enters the Altar through the Holy Doors, with two of the concelebrants there present. And at the Holy Doors he gives his Staff to a Reader. And they venerate the Holy Relics; and the Bishop makes the Sign of the Cross over them that stand there. And the Protodeacon says the Little Litany before the Holy Doors (the Priests respond from within the Altar):

Again and again, in peace let us pray to the Lord.

Priests: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Priests: To Thee, O Lord.

The Bishop says the Exclamation before the Holy Table:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(thrice)*

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Bishop is divested of his Mitre, which is laid upon a tray. And the Bishop says this Prayer:

O Lord our God, faithful in Thy words, and steadfast in Thy promises; Who hast enabled Thy Holy Martyrs to fight the good fight and to fulfil the course of godliness, and to keep the faith of the true confession: Do Thou Thyself, O Most-holy Master, be entreated by their prayers, and grant unto us, Thine unworthy servants, to have a portion and inheritance with them; that being imitators of them, we also may be counted worthy to obtain the good things which await them.

Exclamation:

Through the mercy and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Clergy: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Clergy: To Thee, O Lord.

And the Bishop prays (secretly):

O Lord our God, through the prayers of our Most-pure Sovereign Lady, the Theotokos, and of all Thy Saints, direct the works of the hands of us, Thine unworthy servants, and count us worthy, that in all things, we may prove acceptable unto Thy goodness.

Exclamation:

Blessed and most-glorified be the majesty of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Bishop then takes the censer from the Protodeacon, and censes the Holy Relics thrice three times; and giving up the censer, and taking the Holy Paten with the Holy Relics, covered with an Aer over the Star, he sets it upon his head, and goes out through the Holy Doors, supported by the chief priestly-celebrants. But the Bishop himself holds the Paten with both hands. And thus they go forth, according to their rank. In front are borne the church banners, and the icon of the church. Before the icon goes the Choir; then the Priests, then the Candle-bearer with the Staff; and the Mitre is borne in the middle. Then the Protodeacon and a Deacon go with censers and cense the Holy Relics and the Bishop; and over the Paten Deacons bear two or four Fans. Before the Bishop Subdeacons bear the ***Trikiri*** *and* ***Dikiri*** (triple-branched and double-branched candlesticks).

The Choir sings the Troparion, **TONE 3**:

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And if there be time, they sing also the following Irmosi:

TONE 3, *Ode 3*

O Lord, the Confirmation of them that set their hope on Thee, do Thou confirm Thy Church, which Thou hast acquired by Thy precious Blood.

TONE 8, *Ode 3*

O Creator of the firmament, Lord of the vault of Heaven, and Founder of the Church: Do Thou establish me in the love of Thee, O only Lover of Mankind, the Summit of desire, the Confirmation of the faithful.

TONE 5, *Ode 3*

O Christ Who didst erect the earth upon nothingness at Thy command, and didst suspend it, hanging unsupported: Do Thou establish Thy Church on the immovable rock of Thy commandments, O Thou Who alone art good and the Lover of Mankind.

When they come to the church being consecrated, they circle around it from the western doors to the southern side, and so on to the east; and a Priest, going on before, sprinkles the church with Holy Water. And when they come in front of the Great Doors (i.e., the main entrance, usually the western doors) *of the church, the Choir sings the following Troparia, in* **TONE 7**:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Then the Bishop takes from his head the Paten with the Holy Relics, and sets it on the table prepared in front of the church doors. And he venerates the Holy Relics thrice. And he puts on his Mitre and signs the Priests on either side with the sign of the Cross. (And while the Singers sings the Troparia they (that is, the Choir) *enter the church.)*

And the doors being shut or veiled with a curtain, the Priests stand with the Holy Icons, the Holy Gospel and the Cross, behind the table which is in front of the doors, turning toward the west (with the Bishop facing them)*; and on the table is spread an Altar-cloth, and at the corners stand four candlesticks (or two); and the Deacons hold the Fans over the Holy Relics.*

Then the Protodeacon brings the censer to the Bishop. And the Bishop, taking it, censes the Holy Paten thrice three times, as also the Holy Gospel, the Cross, and the Icons, on the right and on the left; and also the Clergy.

And after the censing, the Protodeacon takes the censer from the Bishop, and censes the Bishop thrice.

And the Bishop, standing before the Holy Relics, says:

Blessed art Thou always, O Christ our God, now and ever, and unto the ages of ages.

And the Choir inside the church answers:

Amen.

And the Bishop says:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And, singing, the Choir inside the church answers:

Who is this King of Glory?

Again the Bishop says, a second time:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And the Choir sings:

Who is this King of Glory?

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Bishop's Mitre is removed, and he says this Prayer in a loud voice:

O God and Father of our Lord Jesus Christ, Who art blessed forever, Who through the veil of His flesh hath renewed for us an entrance into the Church of the first-born, who are written in Heaven, where is the abode of them that rejoice, and the voice of gladness: Do Thou Thyself, O Master Who lovest mankind, look upon us, Thy sinful and unworthy servants, feasting the renewal of the honorable Church of *N.*, according to the pattern of Thy most-holy Church, that is, of our own body, which Thou hast vouchsafed us, by the all-praised Apostle Paul, to call Thy church and members of Thy Christ; and do Thou establish it immovable unto the end of the age, and glorified in Thee. And count us worthy that, without reproach, we may offer therein praises and doxologies unto Thy glory, and unto Thy Holy Spirit, with understanding, and with all emotion; and that those who worship Thee in the fear of Thee may show themselves worthy of Thy divine compassions; and that these prayers offered up by us and by all Thy people unto Thine ineffable deep compassion, may be acceptable unto Thy

goodness: Through the prayers of our Holy, Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Bishop reads the Prayer of the Entrance (secretly):

O Master, Lord our God, Who hast appointed in Heaven orders and hosts of Angels and Archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of Holy Angels, serving with us and glorifying with us Thy goodness.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop takes the Paten with the Holy Relics, and Signs the doors of the church in the Sign of the Cross, and says:

The Lord of hosts, He is the King of Glory.

The Choir sings likewise:

The Lord of hosts, He is the King of Glory.

And while the Choir sings this for the last time, the table is removed, and the Bishop sets the Paten with the Relics on his head; and they enter the church. At that moment the Choir sings the Troparion, **TONE 4**:

As Thou hast shown forth the splendor of the firmament on high, together with the beauty of the holy habitation of Thy glory here below, O Lord, do Thou confirm the same unto the ages of ages, and accept our prayers continuously offered therein unto Thee: Through the Theotokos, O Life and Resurrection of all.

And the Bishop goes into the Holy Altar through the Holy Doors, and sets the Paten with the Holy Relics on the Holy Table, and venerates the Holy Relics. And the Bishop's Mitre is put upon him. Then the Protodeacon brings the censer to the Bishop, and the Bishop takes it, and censes the Holy Relics thrice three times, and his concelebrants on both sides. And the Protodeacon, taking the censer from the Bishop, censes the Bishop thrice.

And the Bishop prays, and blesses his concelebrants, and takes the Aer and the Star from the Paten; and the Sacristan brings the Holy Chrism, and the chest for the Holy Relics, which is beneath the Holy Table. After him the Subdeacon brings the Wax-mastic which is somewhat cooled. And the Bishop takes the Holy Relics, unfolding from the paper in which they have been wrapped, in three portions, encased in wax, and places them in the chest, having first anointed them with the Holy Chrism; and he pours some of the Wax-mastic, and gives the chest to the Sacristan.

And the Sacristan, taking it, and kissing the hand of the Bishop, closes the chest, and lays it under the Holy Table, in the central column.

Then the Bishop lays the prepared particles in the Antimension (or Antimensia) (if there be any to be consecrated), *having first anointed inside a little*

pouch in the center of each Antimension with the Holy Chrism, and makes them fast with Wax-mastic with a special small paddle.

When there is no other church nearby the church which is to be consecrated, then the Holy Relics are placed, in the same manner, on the previous evening on an Analogion before the icon of the Savior to the right of the Holy Doors, in the church which is to be consecrated. And when the time comes to go for the Relics, the Bishop comes out through the Holy Doors and stands before the Relics on an Eagle-rug; and, praying, he blesses his concelebrants. Then he takes the censer and censes the Holy Relics thrice three times, while the Choir sings the Troparion, "As with fine purple linen..." and the Kontakion, "The universe offers...." And when the Choir has finished singing, the Protodeacon says the Little Litany before the Relics, and all things are done according to the ritual, as already set forth herein. After this, the Bishop takes the Holy Relics on his head, and goes with the Cross around the church, according to the ritual.

And when it is in no way possible to go around the church with the Holy Relics, then they go forth before the Great Doors of the church, and the Bishop sets the Holy Relics on the table there made ready and venerates them; and taking the censer from the Protodeacon, he censes the Holy Relics thrice three times. And everything is done according to the order already prescribed. And after all has been accomplished, the Bishop sets the Holy Relics on his head, and having blessed the Great Doors of the church with them, he sets them again upon his head. And entering the Altar through the Holy Doors, he makes a circuit around the Altar once with the Holy Relics, instead of going around the church, as should have been done. And he sets the Holy Relics upon the Holy Table, and lays them in the chest and in the Antimensia, and does the rest, according to the order set forth above.

And when this has been fulfilled, the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop says the Prayer:

O Lord our God, Who hast given this glory also unto the Holy Martyrs that suffered for Thee, that their Relics should be sown in all the earth, in Thy holy temples, and should bring forth fruits of healing: Do Thou Thyself, O Master, Who art the Giver of all good things, through the prayers of the Saints whose Relics Thou hast graciously permitted to be placed in this (*these*), Thy most-honorable Altar (*Altars*), count us worthy, uncondemned, to offer up unto Thee, on it (*them*), the Bloodless Sacrifice. And grant unto us all petitions which are unto salvation, vouchsafing also to the Relics therein of those who have suffered for Thy holy Name, the gift of working miracles, through them, for our salvation.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Protodeacon says:

Again and again, on bended knees, let us pray to the Lord.

The Bishop having kneeled (and the people there present in the church kneel also), reads this Prayer in the hearing of all:

O Lord our God, Who by Thy word alone didst create the world, leading it into existence, and Who ineffably gavest it various forms; Who didst set Thy Spirit hovering above it, and Who didst pour forth the light of the sun upon it, for its renewal; Who didst inspire Moses, Thy servant, to add unto Thine exceedingly good creation a certain special praise, and to say that Thou didst see the light, that it was good, and didst call it Day; which, also, seeing, even this most radiant sun that every day renews creation, we glorify Thee, the Sun of the true day, and Thy light that setteth not; Who, through Thy Son, hast commanded us to renew our nature by Thy Holy

Spirit, that, through His gifts the Righteous may shine like the sun: We pray Thee, and we make supplication unto Thee, the Father of the Word, our Lord and our God, forasmuch as, through Thine ineffable love for mankind, and through Thy boundless mercy creation and the ancient covenant (which was the image of the new covenant) in Thy divine revelation of Thyself on Mount Sinai, and in that wondrous Bush *that burned*, and in the Tent of Witness, and in that exceedingly beautiful Temple of Solomon, receives renewal: With merciful eyes do Thou look upon us Thy sinful and unworthy servants who abide in this house like unto Heaven, the boast of the universe, the true Altar of Thine ineffable glory, and send down upon us, Thine inheritance, Thy Most-holy Spirit. And, according to the divine David, renew a right spirit in our hearts, and with *Thy* governing Spirit establish us. And grant unto them that rule over us victories over enemies both visible and invisible, and unto us peace and concord. And give remission of sins unto them that have diligently completed this building and the consecration of a church by Thy word, granting unto them such petitions as are unto salvation. Stir them up to the fulfilling of Thy commandments; grant unto them the renewal of the gift of Thy Holy Spirit, that uncondemned they may worship Thee, the only True God, and Jesus Christ Whom Thou hast sent: Through the prayers of the Theotokos, of Saint, *N.* (*Saints, NN.—the Saint(s) to whom the church is dedicated*), and of all Thy Saints. Amen.

And after the Prayer the Bishop rises, as do the others. And the Protodeacon says the Litany*:*

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy. *(after each petition)*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Holy *and* Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop goes, with his Staff, to the place where he usually is vested (to the Cathedra in the middle of the church), *if there be such a place. But if there be no vesting-place, he stands on the Ambon in front of the Altar. And the Priests stand on either side, according to rank. And when the Bishop has stood there and prayed, he blesses those present. And the Protodeacon says the Litany:*

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy *(thrice, after each petition)*.

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for the blessed and ever-memorable founders of this holy temple.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of sins for the servants of God, our brethren *of this holy temple*.

Again we pray for those bear fruit and do good work in this holy and all-honorable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

The Bishop says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Sacristan brings to the Bishop a Cross upon a tray. And the Bishop takes the Cross, and standing on the same vesting-place (or on the Ambon before the Altar) he blesses thrice with the Cross, on four sides: to the east, and the west, and the south, and the north. And the Protodeacon censes opposite the Cross thrice on each side, and, as he passes over to each side, he *says:*

(*Let us pray to the Lord.*) Let us all say, 'Lord, have mercy'.

Choir: Lord, have mercy. *(thrice)*

After the blessing, the Protodeacon says:

Wisdom.

And the Bishop, laying the Cross upon the Sacristan's tray, goes (if he has been standing upon the vesting-place) to the Ambon before the Altar, bearing his Staff, and saying:

Most-holy Theotokos, save us.

Choir: It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the

Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Bishop: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Master, bless.

And the Bishop, ascending the Ambon, and giving his Staff, again takes the Cross, and gives the Dismissal with the Cross. After the Dismissal, the Protodeacon proclaims (in the customary manner), **MANY YEARS**. *And after this, the Deacon brings Holy Water to the Bishop. And the Bishop sprinkles Holy Water* in the direction of *the walls: west, north and south. After the sprinkling, the Bishop himself kisses the Precious Cross, and after him the rest of the clergy and the people kiss it likewise; and he sprinkles each of them with Holy Water. And while the people kiss it, the Choir sings,* **MANY YEARS**. *And when this has been sung, the Hours are begun.*

In some places the "Many Years" is deferred to the end of the Divine Liturgy.

At the Liturgy, the Prokeimena, Alleluia and Communion Hymns *of the Consecration and of the church are used. The Readings from the* **Apostol** *are (320) Heb. 9:1-8 and that of the church. The Readings from the* **Gospel** *are (37 from the center) John 10:22-27 and that of the church.*

6.

(ANOTHER) ORDER OF THE CONSECRATION OF A CHURCH WHEN DONE BY A BISHOP

The general preparations are the same as for the Traditional *Order*. Note must be taken, however, of the characteristics of the Holy Table, that is, whether the Top will rest on columns, or on solid sides. If the Holy Table is constructed of solid sides, then a space must be hollowed out of the Top for the placing of the Holy Relics. If there be a center column under the Top of such a Holy Table, then an opening all the way through the Top is made so that the box containing the Holy Relics may rest on top of the central column; if this be the case, the center column must be constructed high enough to reach near to the Top of the Holy Table, rather than the traditional fourteen inches. (Sometimes, even though there be four corner columns with which to support the Top of the Holy Table, constructed in the traditional manner, a space is still hollowed out of the Top for the placing of the Holy Relics.) The Preparation of the Wax-mastic is done as in the traditional *Order*.

The All-night Vigil for the Consecration and the church is sung according to traditional *Order* as is the *Lesser Sanctification of the Waters*. As the Holy Relics rarely are transferred to another church, they remain on the specially-prepared Analogion set before icon of the Savior to the right of the Holy Doors.

THE BEGINNING OF THE CONSECRATION

When the time for the Holy Liturgy draws near, and the Bishop has entered the church which is to be consecrated, he is vested in all of his episcopal vestments; and over the hierarchical robes there is placed a special Srachitza (a special white garment) *or linen cloth. And thus arrayed, he enters into the Holy Altar; and the Priests who are to serve, wearing similar Srachitzas over their vestments, carry before the Bishop the table with all the things needed for the Consecration, and set it on the right-hand side. And the Bishop, giving his Staff to a Sub-Deacon as he comes to the Holy Doors, enters the Altar.*

And after the Bishop has prayed, he makes the Sign of the Cross over the concelebrants on both sides. At this time the Deacon brings Holy Water to the Bishop, and the Bishop, taking the Sprinkler, sprinkles the columns (or sides) of the Holy Table with Holy Water. Then the Deacon brings the hot Wax-mastic, and the Bishop sprinkles the Wax-mastic with Holy Water, and takes the vessel containing the Wax-mastic, and pours a small amount of it upon the Top in several places, which symbolizes its founding.

And when this is finished, the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop reads this Prayer, in the hearing of all:

O Lord God, our Savior, Who createst all things and makest the race of man for salvation: Do Thou accept the prayer of us, Thine unworthy servants, and enable us, at this present hour, to accomplish, without condemnation, the consecration of this church, constructed to Thy praise in the name of Saint, *N.*, (*or* Saints, *NN.*), and to consummate the raising up therein of a Holy Table.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then the Bishop sprinkles the Holy Table with Holy Water. And while this is being done, Psalm 144 is sung (or read):

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him, to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

And when the Psalm is finished, the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then four knives are brought with which to scrape away the excess wax.

And when the Wax-mastic has become hard, and while the places upon which it had overflowed are being scraped clean, Psalm 22 is said:

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Then the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Deacon brings four nails (or dowels), and lays them on the Holy Table; and the Bishop sprinkles them with Holy Water, and places them in the columns. Again, the Deacon brings the four stones; and the Bishop having taken one stone, and the rest of the officiating clergy the others, they make firm the Holy Table.

Afterwards, according to custom, the stones are placed under the Holy Table.

And when the Holy Table is established, a rug is immediately spread before the Holy Doors, and the cushion is laid in place (the Holy Doors being open). And when the Bishop has come out of the Altar and stands on the rug, the Protodeacon shall exclaim:

Again and again, on bended knees, let us pray to the Lord.

And the Priests within the Altar sing:

Priests: Lord, have mercy. *(thrice)*

And the Bishop kneels on the cushion (the Priests and Deacons who were with him, likewise kneel in the Altar), and reads this Prayer in a loud voice:

According to custom, this Prayer is said facing the people.

O God Who art without beginning and eternal; Who from nothingness bringest all things into being; Who dwellest in the unapproachable light, and Who hast Heaven as a throne and the earth as a footstool; Who gavest unto Moses a command and a pattern; and didst inspire Bez'alel with the spirit of wisdom, and didst enable them to complete the Tabernacle of Witness, wherein divine service and ordinances were appointed, as images and types of the true; Who gavest unto Solomon breadth and expanse of heart, and thereby raised up the Temple of old, and to Thy holy and all-praised Apostles, didst renew the service in the Spirit and the grace of the true Tabernacle; and through the same, O Lord of Hosts, Thou didst plant Thy Holy Churches and Thine Altars in all the earth, wherein the Sacred and Bloodless Sacrifices may be offered unto Thee; and Who now hast been well-pleased that this church should be constructed in the name of Saint, *N.* (*Saints, NN.*) to Thy glory, and that of Thine Only-begotten Son, and of Thy Holy Spirit:

Do Thou Thyself, O Immortal and Greatly-beneficent King, call to remembrance Thy compassions and Thy mercies, which are from everlasting, and abhor not us who are defiled by a multitude of sins, neither disannul Thy

covenant because of our impurity; rather do Thou disregard now our transgressions, and strengthen us, and enable us, by the grace and coming of Thy Life-giving and Holy Spirit, to accomplish, without judgment, the renewal of this church and fulfil the consecration, therein, of this Altar (*these Altars*), that in it (*them*) we may bless Thee in Psalms, and hymns, and through the Mystical Services, and magnify always Thy deep compassion.

Yea, O Master, Lord God our Savior, Thou Hope of all the ends of the earth, hearken unto us sinners who make our supplications unto Thee, and send down Thy Most-holy, Worshiped, and Almighty Spirit, and sanctify this church, and this Altar (*these Altars*): Fill it (*them*) with the everlasting light; elect it (*them*) for Thy dwelling-place; make it (*them*) the abode of Thy glory; adorn it (*them*) with Thy divine and heavenly gifts; order it (*them*), that it (*they*) may be a haven for the storm-tossed, the healing of passions, a refuge for the weak, the expulsion of demons. Let Thine eyes be open upon it (*them*) day and night, and let Thine ears be heedful of the prayer of those who, in the fear of Thee and in reverence, shall enter therein, and call upon Thine all-holy and worshiped Name; that whatsoever they shall ask of Thee, Thou shalt hear it in Heaven above, and do it, and show mercy. Keep it indestructible even unto the end of the ages, and show forth the Holy Altar (*these Holy Altars*) therein, the Altar(*s*) of Thy Holy Things, by the power and operation of Thy Holy Spirit. Glorify it (*them*) above the Mercy-Seat according to the Law, that the Divine Services celebrated thereon may attain unto Thy holy, most-heavenly, and noetic Altar, and bear unto us the grace of Thy most-pure overshadowing; for we presume not in the service of our unworthy hands, but in Thine unspeakable goodness.

And when the Prayer is finished, the Bishop stands, and goes into the Altar to the Holy Table; and the Protodeacon, within the Holy Altar (the Holy Doors being closed), says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Priests: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, and for the works of his hands; and for the Priests *and Deacons* who are with him, let us pray to the Lord.

That He will sanctify this church, and this Altar (*these Altars*) therein, by the presence and operation of the Holy Spirit, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, (and Saint, *N.* (*or* Saints, *NN.*, *for whom the church is being consecrated*)), with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Priests: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Then a porringer (a ladle with a flat handle) filled with warm water, red wine, and rose-water is brought to the Bishop. And the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

The Bishop, with bowed head, says this Prayer over the water and wine (secretly):

O Lord our God, Who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou Thyself send down now also the grace of Thy Holy Spirit, and bless this water and wine, unto the sanctification and completion of this Thine Altar. For blessed art Thou unto the ages of ages. Amen.

And after the Prayer he pours the warm water, thrice, upon the Holy Table, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the red wine and rose-water are mingled in one vessel by the Bishop.

Then the Deacon brings four cloths. And the Bishop, taking one of them, blesses his concelebrants to take the others; and they wipe the Holy Table with them. And while these things are being accomplished, Psalm 83 is said:

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

And when the Holy Table has been washed and wiped, the Bishop says:

Glory to our God unto the ages of ages.

Priests: Amen.

The Bishop takes from the Deacon the red wine mingled with rose-water, and pours it liberally upon the Holy Table, thrice, in the form of a Cross, and they wet the Holy Table abundantly, stretching forth their hands. And as he does this, he says at each sprinkling:

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

And after the sprinkling of the Holy Table, the following shall be added:

Psalm 50:10-21

Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

While Psalm 50 is being said, the Deacon brings the sponges. The Bishop takes one sponge, and his concelebrants the others; and they wipe the Holy Table with the sponges. Then the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then, preceded by the Priests, the Bishop goes forth from the Altar through the Holy Doors for the Holy Relics, saying:

Let us depart in peace.

As they go for the Holy Relics, the Choir sings the Troparion, **TONE 4**:

As with fine purple linen, Thy Church has been adorned with the blood of Thy Martyrs throughout the world, O Christ our God.

Therefore, she cries out to Thee: Send down Thy mercies to Thy people, give peace to Thy habitation and to our souls great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(*Kontakion,* **TONE 8**) The universe offers the God-bearing Martyrs as the first-fruits of nature, to Thee, O Lord the Gardener of Creation. Through the Theotokos and their prayers preserve Thy Church—Thy habitation—in deep peace, O Greatly-merciful One.

During the singing of the Troparion and Kontakion, the Bishop comes and stands upon an Eagle Rug before the Analogion whereon rests the Holy Relics. The Priests stand to his right and left. The Bishop makes three prostrations before the Holy Relics and blesses those around him. The Protodeacon says the Little Litany:

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(thrice)*

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Bishop is divested of his Mitre, which is laid upon a tray. And the Bishop says this Prayer:

O Lord our God, faithful in Thy words, and steadfast in Thy promises; Who hast enabled Thy Holy Martyrs to fight the good fight and to fulfil the course of godliness, and to keep the faith of the true confession: Do Thou Thyself, O Most-holy Master, be entreated by their prayers, and grant unto us, Thine unworthy servants, to have a portion and inheritance with them; that being imitators of them, we also may be counted worthy to obtain the good things which await them.

Exclamation:

Through the mercy and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Life-giving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Clergy: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Clergy: To Thee, O Lord.

And the Bishop prays (secretly):

O Lord our God, through the prayers of our Most-pure Sovereign Lady, the Theotokos, and of all Thy Saints, direct the works of the hands of us, Thine unworthy servants, and count us worthy, that in all things, we may prove acceptable unto Thy goodness.

Exclamation:

Blessed and most-glorified be the majesty of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Bishop then takes the censer from the Protodeacon, and censes the Holy Relics thrice three times; and giving up the censer, and taking the Holy Paten with the Holy Relics, covered with an Aer over the Star, he sets it upon his head, and goes out through the main (western) doors of the church, supported by the chief priestly-celebrants. But the Bishop himself holds the Paten with both hands. And thus they go forth, according to their rank. In front are borne the church banners, and the Icon of the church. Before the Icon goes the Choir; then the Priests, then the Candle-bearer with the Staff; and the Mitre is borne in the middle. Then the Protodeacon and a Deacon go with censers and cense the Holy Relics and the Bishop; and over the Paten Deacons bear two or four Fans. Before the Bishop Subdeacons bear the ***Trikiri*** *and* ***Dikiri*** (triple-branched and double-branched candlesticks).

The Choir sings the Troparion, **TONE 3***:*

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And if there be time, they sing also the following Irmosi:

TONE 3, *Ode 3*

O Lord, the Confirmation of them that set their hope on Thee, do Thou confirm Thy Church, which Thou hast acquired by Thy precious Blood.

TONE 8, *Ode 3*

O Creator of the firmament, Lord of the vault of Heaven, and Founder of the Church: Do Thou establish me in the love of Thee, O only Lover of Mankind, the Summit of desire, the Confirmation of the faithful.

TONE 5, *Ode 3*

O Christ Who didst erect the earth upon nothingness at Thy command, and didst suspend it, hanging unsupported: Do Thou establish Thy Church on the immovable rock of Thy commandments, O Thou Who alone art good and the Lover of Mankind.

The Cross-procession circles around the church from the western doors to the southern side, and so on to the east; and a Priest, going on before, sprinkles the church with Holy Water. And when they come in front of the main entrance of the church, the Choir sings the following Troparia, in **TONE 7**:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Then the Bishop takes from his head the Paten with the Holy Relics, and sets it on the table prepared in front of the church doors. And he venerates the Holy Relics thrice. And he puts on his Mitre and signs the Priests on either side with the

sign of the Cross. (And while the Choir sings the Troparia they (that is, the Choir) *enter the church.)*

And the doors being shut, the Priests stand with the Holy Icons, the Holy Gospel and the Cross, behind the table which is in front of the doors, turning toward the west (with the Bishop facing them); and on the table is spread an Altar-cloth, and at the corners stand four candlesticks (or two); and the Deacons hold the Fans over the Holy Relics.

Then the Protodeacon brings the censer to the Bishop. And the Bishop, taking it, censes the Holy Paten thrice three times, as also the Holy Gospel, the Cross, and the Icons, on the right and on the left; and also the Clergy.

And after the censing, the Protodeacon takes the censer from the Bishop, and censes the Bishop thrice.

And the Bishop, standing before the Holy Relics, says:

Blessed art Thou always, O Christ our God, now and ever, and unto the ages of ages.

And the Choir inside the church answers:

Amen.

And the Bishop says:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And, singing, the Choir inside the church answers:

Who is this King of Glory?

Again the Bishop says, a second time:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And the Choir sings:

Who is this King of Glory?

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Bishop's Mitre is removed, and he says this Prayer in a loud voice:

O God and Father of our Lord Jesus Christ, Who art blessed forever, Who through the veil of His flesh has renewed for us an entrance into the Church of the first-born, who are written in Heaven, where is the abode of them that rejoice, and the voice of gladness: Do Thou Thyself, O Master Who lovest mankind, look upon us, Thy sinful and unworthy servants, feasting the renewal of the honorable Church of *N.*, according to the pattern of Thy most-holy Church, that is, of our own body, which Thou hast vouchsafed unto us by the all-praised Apostle Paul to call Thy church and members of Thy Christ; and do Thou establish it immovable unto the end of the age, and glorified in Thee. And count us worthy that, without reproach, we may offer therein praises and doxologies unto Thy glory, and unto Thy Holy Spirit, with understanding, and with all emotion; and that those who worship Thee in the fear of Thee may show themselves worthy of Thy divine compassions; and that these prayers offered up by us and by all Thy people unto Thine ineffable deep compassion, may be acceptable unto Thy goodness: Through the prayers of our Holy, Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Bishop reads the Prayer of the Entrance (secretly):

O Master, Lord our God, Who hast appointed in Heaven orders and hosts of Angels and Archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of Holy Angels, serving with us and glorifying with us Thy goodness.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop takes the Paten with the Holy Relics, and Signs the doors of the church in the Sign of the Cross, and says:

The Lord of hosts, He is the King of Glory.

The Choir sings likewise:

The Lord of hosts, He is the King of Glory.

And while the Choir sings this for the last time, the table is removed, and the Bishop sets the Paten with the Relics on his head; and they enter the church. At that moment the Choir sings the Troparion, **TONE 4**:

As Thou hast shown forth the splendor of the firmament on high, together with the beauty of the holy habitation of Thy glory here below, O Lord, do Thou confirm the same unto the ages of ages, and accept our prayers continuously offered therein unto Thee: Through the Theotokos, O Life and Resurrection of all.

And the Bishop goes into the Holy Altar through the Holy Doors, and sets the Paten with the Holy Relics on the Holy Table, and venerates the Holy Relics. And the Bishop's Mitre is put upon him. Then the Protodeacon brings the censer to the Bishop, and the Bishop takes it, and censes the Holy Relics thrice three times, and his concelebrants on both sides. And the Protodeacon, taking the censer from the Bishop, censes the Bishop thrice.

And the Bishop prays, and blesses his concelebrants, and takes the Aer and the Star from the Paten; and a Priest brings the Holy Chrism, and the box for the Holy Relics. After him the Subdeacon brings the Wax-mastic which is somewhat cooled. And the Bishop takes the Holy Relics, unfolding from the paper in which they have been wrapped, in three portions, encased in wax, and places them in the box, having first anointed them with the Holy Chrism; and he pours some of the Wax-mastic, and lays the box in the opening at the center of the Top of the Holy Table.*

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*In most instances, there are not three portions, but only one.

Then the Bishop, taking the wand, anoints the Holy Table in the form of a Cross. The Protodeacon says, for the Holy Table and for each Antimension:

Let us attend.

The Bishop makes upon the Holy Table three Crosses, one in the middle, and one on each side, a little lower down, saying three times, at each:

Alleluia.

And he anoints also the columns of the Holy Table, on two sides, and on the middle, and on the edges. And while this is being done, Psalm 132 is read (or sung):

Psalm 132

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

Then the Priests bring the First Covering (the ***Srachitza***). *The Bishop sprinkles it without and within with Holy Water, and they put it on the Holy Table. While this is being done, Psalm 131 is read:*

Psalm 131

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce

it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

And when this is finished, the Bishop says:

Glory to our God, unto the ages of ages.

Then the Priests bring the Inditia, that is, the Upper Covering. The Bishop sprinkles it with Holy Water within and without, and they put it on the Holy Table; and they lay out the Ilition, and on the Ilition the Antimension, and the Holy Gospel, and the Precious Cross upon the Holy Table, and cover them with the Altar-cloth; and the Tabernacle and two Candlesticks with unlit candles are set upon the Holy Table; and all these things are sprinkled with Holy Water. And while all these things are being done, Psalm 92 is read:

Psalm 92

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

After the Psalm, the Bishop says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Bishop directs the first of the concelebrants to array the Table of Oblation with the sprinkling of Holy Water; and they set out the vessels, and the coverings, and cover them with an Altar-cloth, saying nothing, but only sprinkling them with Holy Water. Then the Bishop is divested of the special white garment.

The Priests take off their special white garments, as well.

And the Protodeacon brings the censor to the Bishop (the Holy Doors being opened). And the Bishop censes the Holy Table round about, and the Table of Oblation, and all of the Altar. And the Protodeacon goes before him with a candle. And Psalm 25 is [sung] many times, until the Altar and the whole church has been censed in the usual manner.*

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*The Protodeacon holds a lit candle. In view of a NOTE later on in the ***Book of Needs*** that refers to the fact that no candles have been lit in the Altar up to that point, the candle held by the Protodeacon is taken from one of the four candles formerly set at the corners of the special table prepared for the necessary things before the All-night Vigil before the Consecration. When the Consecration began the table was carried into the Altar by the Priests and the four candles (although not noted there) will have been placed before the icons of the Iconostasis.

Psalm 25

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may

hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

And as the Bishop censes, two Archimandrites, or Igumens, or Priests, follow him. One sprinkles the walls with Holy Water; the second, holding the vessel of Holy Chrism, anoints them with the wand, in the form of a Cross, dipping it in the Chrism, first in the Altar over the High Place and above the windows; then over the western doors of the church; then on the south side and the north side over the doors (or over the windows on the south and north sides); and if these places be high up, steps (or a long wand) are used.

And when the censing and the Psalm are finished, the Bishop enters the Altar, and says:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Protodeacon takes the censer and censes the Bishop three times. Then he says the Little Litany in front of the Holy Table, to the left side of the Bishop.

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the

Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Bishop does not say the Exclamation, but the Protodeacon says:

Let us pray to the Lord.

And the Bishop's Mitre is removed. And standing before the Holy Table, the Bishop says, very loud, the Prayer:

O Lord of Heaven and earth, Who with ineffable wisdom hast founded Thy Holy Church, and, according to the model of the service of the Angels in Heaven, hast appointed the order of the Priesthood on earth. Do Thou, O Compassionate Master, accept also us who now are praying, not as ones worthy to entreat such things, but that the exceeding excellence of Thy goodness may be manifested; for Thou hast not ceased to be gracious in many ways unto the race of man. And as the highest of Thy benefits, Thou gavest the advent in the flesh of Thine Only-begotten Son, Who was made manifest on earth, and having shone the light of salvation unto them that were in darkness, He offered Himself up as a sacrifice for us, and became a propitiation for the whole world, making us participants of His Resurrection; and having ascended into Heaven, He clothed His Disciples and Apostles, as He had promised, with power from on high, that is, with the Holy Spirit, Who is worshiped and almighty, Who proceeds from Thee, *our* God and Father, through Whom they became mighty in deed and word, administered Baptism unto the adoption of sonship, built churches, established altars, and instituted the canons and laws of the Priesthood. And we sinners, observing their traditions, fall down before Thee, the Eternal God, and we pray Thee, O Deeply-compassionate One: Do Thou fill with Thy divine glory this temple erected to Thy praise, and show forth this Altar raised up in it as the Holy of Holies, that we who stand before it, as before the dread throne of Thy Kingdom, may serve uncondemned, sending up petitions for us and for all Thy people, and offering the Bloodless Sacrifice to Thy goodness, unto the

remission of sins both voluntary and involuntary, unto the governing of our life, unto the leading to a good course of life, *and* the fulfilling of all righteousness. For blessed be Thy Most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Bishop: Peace be unto all.

Priests: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Priests: To Thee, O Lord.

And the Bishop says this Prayer (secretly):

We thank Thee, O Lord God of Hosts, for as Thou hast poured out grace on Thy Holy Apostles, and on our Venerable Fathers, so Thou hast vouchsafed to extend this even unto us sinners, Thy useless servants, for the sake of Thy great love for mankind. Therefore, we pray Thee, O Most-merciful Master: Do Thou fill with glory, and holiness, and grace, this Altar, that the Bloodless Sacrifices which shall be offered on it, may be transformed into the Most-pure Body and Precious Blood of our Great God and Savior, Jesus Christ, Thine Only-begotten Son, unto the salvation of all Thy people and [of us, who are unworthy**].

**Literally, "of our unworthiness".

Exclamation:

For Thou art our God, a God Who showest mercy and savest, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

At the conclusion of this, there is brought to the Bishop a candlestick, and therein a new, unlit taper, which the Bishop lights with his own hands and places on the High Place behind the Holy Table.

NOTE: *Up to this point in the Consecration no candles have been lit in the Altar.*

And when this has been fulfilled, the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop says the Prayer:

O Lord our God, Who hast given this glory also unto the Holy Martyrs that suffered for Thee, that their Relics should be sown in all the earth, in Thy holy temples, and should bring forth fruits of healing: Do Thou Thyself, O Master, Who art the Giver of all good things, through the prayers of the Saints whose Relics Thou hast graciously permitted to be placed in this (*these*), Thy most-honorable Altar (*Altars*), count us worthy, uncondemned, to offer up unto Thee, on it (*them*), the Bloodless Sacrifice. And grant unto us all petitions which are unto salvation, vouchsafing also to the Relics therein of those who have suffered for Thy holy Name, the gift of working miracles, through them, for our salvation.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Then the Protodeacon says:

Again and again, on bended knees, let us pray to the Lord.

The Bishop having kneeled (and the people there present in the church kneel also), reads this Prayer in the hearing of all:

O Lord our God, Who by Thy word alone didst create the world, leading it into existence, and Who ineffably gavest it various forms; Who didst set Thy Spirit hovering above it, and Who didst pour forth the light of the sun upon it, for its renewal; Who didst inspire Moses, Thy servant, to add unto Thine exceedingly good creation a certain special praise, and to say that Thou didst see the light, that it was good, and didst call it Day; which, also, seeing, even this most radiant sun that every day renews creation, we glorify Thee, the Sun of the true day, and Thy light that setteth not; Who, through Thy Son, hast commanded us to renew our nature by Thy Holy Spirit, that, through His gifts the Righteous may shine like the sun: We pray Thee, and we make supplication unto Thee, the Father of the Word, our Lord and our God, forasmuch as, through Thine ineffable love for mankind, and through Thy boundless mercy creation and the ancient covenant (which was the image of the new covenant) in Thy divine revelation of Thyself on Mount Sinai, and in that wondrous Bush *that burned*, and in the Tent of Witness, and in that exceedingly beautiful Temple of Solomon, receives renewal: With merciful eyes do Thou look upon us Thy sinful and unworthy servants who abide in this house like unto Heaven, the boast of the universe, the true Altar of Thine ineffable glory, and send down upon us, on upon Thine inheritance, Thy Most-holy Spirit. And, according to the divine David,

renew a right spirit in our hearts, and with *Thy* governing Spirit establish us. And grant unto them that rule over us victories over enemies both visible and invisible, and unto us peace and concord. And give remission of sins unto them that have diligently completed this building and the consecration of a church by Thy word, granting unto them such petitions as are unto salvation. Stir them up to the fulfilling of Thy commandments; grant unto them the renewal of the gift of Thy Holy Spirit, that uncondemned they may worship Thee, the only True God, and Jesus Christ Whom Thou hast sent: Through the prayers of the Theotokos, of Saint, *N.* (*Saints, NN.—the Saint(s) to whom the church is dedicated*), and of all Thy Saints. Amen.

And after the Prayer the Bishop rises, as do the others. And the Protodeacon says the Litany*:*

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy. *(after each petition)*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Holy *and* Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop goes, with his Staff, to the place where he is usually vested (to the Cathedra in the middle of the church), *if there be such a place. But if there be no vesting-place, he stands on the Ambon in front of the Altar. And the Priests stand on either side, according to rank. And when the Bishop has stood there and prayed, he blesses those present. And the Protodeacon says the Litany:*

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy *(thrice, after each petition)*.

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for the blessed and ever-memorable founders of this holy temple.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of sins for the servants of God, our brethren *of this holy temple*.

Again we pray for those bear fruit and do good work in this holy and all-honorable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

The Bishop says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then there is brought to the Bishop a Cross upon a tray. And the Bishop takes the Cross, and standing on the same vesting-place (or on the Ambon before the Altar) he blesses thrice with the Cross, on four sides: to the east, and the west, and the south, and the north. And the Protodeacon censes opposite the Cross thrice on each side, and as he passes over to each side, he *says:*

(*Let us pray to the Lord.*) Let us all say, 'Lord, have mercy'.

Choir: Lord, have mercy. *(thrice)*

After the blessing, the Protodeacon says:

Wisdom.

And the Bishop, laying the Cross upon the tray, goes (if he has been standing upon the vesting-place) to the Ambon before the Altar, bearing his Staff, and saying:

Most-holy Theotokos, save us.

Choir: It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Bishop: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Master, bless.

And the Bishop, ascending the Ambon, and giving his Staff, again takes the Cross, and gives the Dismissal with the Cross. After the Dismissal, the Protodeacon proclaims (in the customary manner), **MANY YEARS**. *And after this, the Deacon brings Holy Water to the Bishop. And the Bishop sprinkles Holy Water* in the direction of *the walls: west, north and south. After the sprinkling, the Bishop himself kisses the Precious Cross, and after him the rest of the clergy and the people kiss it likewise; and he sprinkles each of them with Holy Water. And while the people kiss it, the Choir sings,* **MANY YEARS**. *And when this has been sung, the Hours are begun.*

In some places the "Many Years" is deferred to the end of the Divine Liturgy.

At the Liturgy, the Prokeimena, Alleluia and Communion Hymns *of the Consecration and of the church are used. The Readings from the Apostol are (320) Heb. 9:1-8 and that of the church. The Readings from the Gospel are (37 from the center) John 10:22-27 and that of the church.*

7.

THE ORDER FOR THE CONSECRATION OF A CHURCH WHEN DONE BY AN EXPERIENCED PRIEST SENT FOR THIS PURPOSE BY THE BISHOP

The Great Consecration of a Church is not done by a Priest, but by the Bishop himself. But, if for reason of remoteness (i.e., the church to be consecrated is far away) *or any other reason, the Bishop is not able to consecrate the church in person, then the Consecration of the church is accomplished by means of the Antimension, consecrated by the Bishop and sent to [the church] with someone selected* by him, *having a Priestly rank. The Consecration of the church by a Priest in this instance consists of the establishing of the Holy Table, washing and vesting it, and setting in place the Antimension consecrated by the Bishop, after the Cross-procession around the church and with certain Hymns and Prayers.*

What follows is as printed in the ***Great Trebnik*** (***Great Book of Needs***) and reflects what was done in the time of the Patriarchs of Russia before the suppression of the Patriarchate in the time of Tsar Peter I. In 1733, by decree of the Holy Synod of Russia, some of the actions originally permitted the Priests in the Consecration of a Church were revoked. (However, after the restoration of the Patriarchate in 1918, some of the actions earlier revoked were reinstated.) The actions revoked and not reinstated will be noted where appropriate by this sign: +

When the church is finished, there comes a representative, sent from the Bishop with a consecrated Antimension which will be placed in the newly-constructed church. He comes a day or more beforehand; and he prepares those things which are necessary for the Consecration, not only within the Altar, but also in all the church, and, especially that the Holy Table shall stand upon four columns; and the Holy Table shall be thirty-eight inches in height, and its width in proportion to the Altar, and the Table-top in proportion to the Table.

The Table of Oblation, also, shall be of the same height, width and length, in proportion to the Altar.

In the top of the columns, cavities are hollowed out, a couple of inches in depth, where the Wax-mastic is to be; and around the Top, a couple of inches down, other such notches shall be cut for holding the Cord; and holes are to be bored in the corner of the Top for the Holy Table where the nails (dowels) *are to be, and hollow spaces shall be prepared where the heads of the nails are to be; and the columns are to be pierced in such a manner that the nails shall enter them straight.*

The following things are required: *For making fast the Holy Table, four nails; four stones, with which to drive the nails; one Altar-cloth for draping the Holy Table, and another for the Table of Oblation; a Cord, [sufficient in length] for the binding of the Holy Table; upper Altar-cloths* (Inditia), *for the Holy Table and the Table of Oblation;* other *Altar-cloths, for covering the Holy Table and the Table of Oblation; veils* (**Aers**)*; cloths with which to wipe the Holy Table; a curtain for the Holy Doors; two Ilitions, for the Holy Table and the Table of Oblation; two glass containers, for the Rose-water and the Church-wine; a Sprinkler* (Aspergillus), *for sprinkling; Holy Chrism, and wands*⁺*; four sponges, with which to scrub the Holy Table; a sponge for the Antimension; a sponge for the Holy Cup* (Chalice)*; a taper for him that will preside, and tapers for distribution among the other clergy; incense, both of the finest sort, and also of the ordinary sort; two large candles, for carrying in procession; the church banners, if there be any. And round about the church it must be clean.*

⁺The items so indicated will not be used in the revised *Order*.

Then the Top shall be taken from the columns, and placed against the wall on the right-hand side, and note must be taken beforehand of the position in which it lay upon the columns.

Then a table is placed in front of the Holy Doors, and upon it is spread a tablecloth. And the Holy Gospel and Precious Cross are set upon it, as well as the other holy vessels: the Spoon, the Spear, the Altar-cloths, the Aers, the Cord, the Coverings for the Holy Table and the Table of Oblation, the nails, and the sponges; and they are covered with an Altar-cloth. And four candlesticks are set there, one at each corner.

And another small table is placed within the Altar, near the Bishop's throne, and an Altar-cloth is spread on it; and upon this table are placed: the Holy Chrism⁺*, the Church-wine and the Rose-water in their containers, a wand , & sprinkler; the stones with which the nails are to be driven.*

⁺The indicated items will not be used in the revised *Order*.

And the consecrated Antimension is placed upon the Paten, covered with the Star and an Aer; and on the eve of the Consecration they are set upon an Analogion before the icon of the Savior, by the right *side of the Holy Doors, in the church itself; and candles are lit before them. And outside the Altar Small Vespers is sung; and at the proper time the All-night Vigil of the Dedication and of the church is sung according to the rubric. And, if there be found nearby a church, then at Matins, before the* Lesser *Sanctification of the Waters, the Antimension shall be borne thence with all reverence, after an early Liturgy, and there placed upon the Holy Table; and the Holy Gospel shall be placed from the east over the Antimension; and before the Antimension shall be placed a candlestick. But if there be no other church nearby, then they are left in the same place* (on the Analogion) *until they are used.*

And after Matins there will be the Sanctification of Waters: a table is set out, and on it a basin, with water poured into it, and the Precious Cross, laid on a tray, together with a branch of Basil. And he that presides is vested in all the usual Priestly vestments; likewise as many Priests and Deacons as there will be. And all the Priests and Deacons are given tapers. And he that presides begins to sing the Molieben and Lesser *Sanctification of Waters (like that which is celebrated on August 1).*

CONCERNING THE COMPOSITION OF THE WAX-MASTIC:

In the morning before the coming of the Bishop, the Wax-mastic is composed thusly: of wax, crushed mastic (if there be no mastic, instead of it, white incense shall suffice), ground incense, a special *ground incense [made from juniper resin], and crushed aloes (if there be no aloes, instead of it, white sulfur). And first, the wax shall be put in a new pot, set opposite the place where the other things are. And when the wax has been heated, the aforementioned things shall be put in the*

pot also. And they shall be mixed together vigorously with a pointed stick in the pot, so that they don't boil over. And after boiling it for a little while, the pot shall be remove from the heat and set off to the side.

THE BEGINNING OF THE CONSECRATION

When the time for the Consecration of the church draws near, he that presides vests himself, as do all of the concelebrating Priests; and over their priestly robes a special Srachitza (a special white garment) *or linen cloth. And the Priests take the Holy Water, and the Precious Cross which is on the tray, as well as the table upon which the necessary appurtenances lie; and they carry them through the Holy Doors into the Altar and set them on the right side.*

The Holy Doors are opened and any of the laity inside leave the Altar, so that the Clergy performing the Office inside will not be hindered because of the press of the crowd.

At this time the Deacon brings Holy Water to him that presides, and he, taking the Sprinkler, sprinkles the columns (or the single column).*

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*The Holy Table, in olden times, usually consisted of a top, supported by four columns at each corner, or a top supported by one column. In the earliest times, the Holy Table often was erected over the grave of a Martyr or a respected Saint.

Then the Sacristan brings the hot Wax-mastic, and he that presides sprinkles the Wax-mastic with Holy Water, and takes the vessel containing the Wax-mastic, and pours it upon the columns, in the form of a Cross, to the required amount, compassing them about; then he gives up the vessel, and again sprinkles the columns with Holy Water, that the Wax-mastic may harden quickly; and the Priests breathe upon the columns where the Wax-mastic is, until it is hard.

Then the Priests bring the Top of the Holy Table, and he that presides sprinkles it on both sides, and lays it upon the columns of the Holy Table.

Then the Deacon brings four nails and sets them on the Holy Table. And he that presides sprinkles them with Holy Water and places them in the columns.

And the Deacons brings four stones. After sprinkling them with Holy Water, he that presides takes one of the stones and the rest of the officiating clergy the others, and they make firm the Holy Table, pouring hot Wax-mastic over the nails in the corners, and sprinkling them with Holy Water, as before.

Afterwards, according to custom, the stones are placed under the Holy Table.

And while this is being done, Psalm 144 is sung:

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that

are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him, to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

Then four knives are brought . And when the Wax-mastic has become hard, and the places upon which it overflowed have been scraped *clean with the knives, they say Psalm 22:*

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Then a porringer (a ladle with a flat handle) filled with warm water, red wine, and rose-water is brought. And he that presides says this Prayer over the water and wine (secretly):

O Lord our God, Who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou Thyself send down now also the grace of Thy Holy Spirit, and bless this water and wine unto the sanctification and completion of this Thine Altar. For blessed art Thou unto the ages of ages. Amen.

In the *Order* now followed by the Russian Church, the warm water is brought in a porringer and the red wine and rose-water are brought in other vessels (but not yet mixed together).

And after the Prayer *he that presides pours the warm water, thrice, upon the Holy Table, saying:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the Deacon brings four cloths. And he that presides takes one of them, and his concelebrants the others; and they wipe the Holy Table with them.

The washing of the Holy Table with warm water is done according to the following pattern: The Priests stretch out their hands and pour water on the Holy Table, and then a little soap. After fresh water is brought for washing away the soap, the Holy Table is wiped with towels.

Then he that presides takes from the Deacon the red wine mingled with rose-water, and pours it upon the Holy Table, thrice, in the form of a Cross; and they wet the Holy Table abundantly, stretching forth their hands.

Then the Deacon brings the sponges. He that presides, after sprinkling them with Holy Water, takes one sponge, and his concelebrants the others; and they wipe the Holy Table with the sponges.

And when these things are finished, Psalm 83 is said:

When the red wine and rose-water are brought, he that presides pours them together into one vessel, and them sprinkles the mixture and the four sponges with Holy Water.

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

+Then the Priest that presides anoints the Holy Table with the Holy Chrism. And the Holy Table is anointed with the Holy Great Chrism thusly: The Priest makes a cross in the middle of the Top of the Holy Table, and at the four corners, saying three times, at each:

Alleluia.

And when this is completed, Psalm 132 is read:+

Psalm 132

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

+The rubric concerning the anointing of the Holy Table with the Holy Chrism, as well as the accompanying Psalm 132 are omitted.

Then the First Covering (the ***Srachitza***) *is brought, and it is sprinkled without and within with Holy Water; and it is put on the Holy Table and bound (simply) three times around the Top with the Cord, which has been arranged and sprinkled with Holy Water.*

Customarily, he that presides holds one end of the Cord, and when the Holy Table has been girded three times, a knot is tied by a Deacon at the right column of the Table.

While these things are being accomplished, Psalm 131 is said:

Psalm 131

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will

I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Then the Inditia, that is, the Upper Covering, *is sprinkled, within and without, and they vest the Holy Table with it, saying Psalm 92:*

Psalm 92

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

And the Holy Gospel and the Precious Cross are set in place and covered with a Winding Shroud, that is, an Altar-cloth. And all these things are sprinkled with Holy Water.

And when the Holy Table has been vested, the Table of Oblation is arrayed with "vestments", which first are sprinkled with Holy Water; and the vessels and the coverings are set in place after being sanctified with Holy Water, and covered with an Altar-cloth. Then all the Priests take off their special white garments. And he that presides sprinkles the Altar and the whole church with Holy Water, and anoints the walls in cross-wise form with the Holy Chrism: First, on the Altar wall to the east, over the High Place; second, over the western doors; third, over the southern doors; fourth, over the northern doors.

And Psalm 25 is said (or sung)*:*

Psalm 25

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

And when the anointing and the Psalm are finished, he that presides enters the Altar. And there is brought to him a candlestick with a new, unlit, candle, which, after lighting it with his own hand, he sets on the High Place behind the Holy Table. (For up to this point it was not fitting that any candles be lit in the Altar.) And he that presides, says:

Let us depart in peace.

And they take up the Gospel, the Cross, and Holy Water, as well as the [portable] Icons, and with lit candles they make a Cross-Procession to the other church for the Antimension. [And the bells are rung at the church being consecrated when the Cross-Procession leaves, at the nearby church when it arrives and when it leaves, and at the church being consecrated when it arrives again.] And all go to the other church. And he that presides enters into the Altar through the Holy Doors, with two senior concelebrants and one Deacon with the [Book of Needs]. And he that presides censes the Holy Antimension, and, together with his concelebrants, makes a prostration to the ground before it. And the Deacon says the Little Litany:

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Choir sings the Troparion, **TONE 3***:*

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And other Troparia, **TONE 7***:*

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And these Troparia are sung twice or more, as much as will be necessary.

And he that presides, together with the two concelebrants, again makes a prostration to the ground; and taking upon his head the Paten with the Holy Antimension, goes with the Cross-Procession to the church being consecrated; and they make a circuit around it.

But if there was not another church nearby, and *the consecrated Antimension remained in the church* being consecrated (on the Analogion), *he that presides,* coming out of the Altar, *goes to it and censes it. And after the Little Litany, he takes it on his head together with the Paten.*

And they go around the church, walking from the western doors to the southern side, with the Holy Antimension carried on the head of him that presides *being censed by the Deacons. And the Deacons who are censing the Antimension, within which are the Holy Relics, cense also the church from the southern side, the eastern, the northern, and the western. And the second Priest, following after him that is carrying the Antimension,* anoints *the walls of the church with* the Holy Chrism and *sprinkles them with Holy Water. And as they are going around the church, they again sing the Troparion,* **TONE 3***:*

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And other Troparia, **TONE 7***:*

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And having come in front of the Great Doors (i.e., the main entrance) *of the church, which is on the western side, and standing with his face to the east, he that presides takes from his head the Paten with the Antimension, and sets it on the table prepared in front of the church doors. And he venerates the Holy Relics thrice.* (And while the Choir sings the Troparia they (that is, the Choir) enter the church.)

Then, he says:

Blessed art Thou always, O Christ our God, now and ever, and unto the ages of ages.

And the Choir inside the church answers:

Amen.

And he that presides says:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And, singing, the Choir inside the church answers:

Who is this King of Glory?

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And he that presides says this Prayer in a loud voice:

O God and Father of our Lord Jesus Christ, Who art blessed forever, Who through the veil of His flesh has renewed for us an entrance into the Church of the first-born, who are written in Heaven, where is the abode of them that rejoice, and the voice of gladness: Do Thou Thyself, O Master Who lovest mankind, look upon us, Thy sinful and unworthy servants, feasting the renewal of the honorable Church of *N.*, according to the pattern of Thy most-holy Church, that is, of our own body, which Thou hast vouchsafed unto us by the all-praised Apostle Paul to call Thy church and members of Thy Christ; and do Thou establish it immovable unto the end of the age, and glorified in Thee. And count us worthy that, without reproach, we may offer therein praises and doxologies unto Thy glory, and unto Thy Holy Spirit, with understanding, and with all emotion; and that those who worship Thee in the fear of Thee may show themselves worthy of Thy divine compassions; and that these prayers offered up by us and by all Thy people unto Thine ineffable deep compassion, may be acceptable unto Thy goodness: Through the prayers of our Holy, Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, and all the Saints.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And immediately he that presides reads the Prayer of the Entrance (secretly):

O Master, Lord our God, Who hast appointed in Heaven orders and hosts of Angels and Archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of Holy Angels, serving with us and glorifying with us Thy goodness.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then he that presides says:

The Lord of hosts, He is the King of Glory.

The Choir sings likewise.

And while the Choir sings this for the last time, the table is removed, *he that presides Signs the doors of the church, making the Sign of the Cross. And they enter the church. At that moment the Choir sings the Troparion,* **TONE 4***:*

As Thou hast shown forth the splendor of the firmament on high, together with the beauty of the holy habitation of Thy glory here below, O Lord, do Thou confirm the same unto the ages of ages, and accept our prayers continuously offered therein unto Thee: Through the Theotokos, O Life and Resurrection of all.

And he that presides goes into the Holy Altar through the Holy Doors, and sets the consecrated Antimension upon the Holy Table. And he lays the Holy Gospel on it, and censes them.

And when it is in no way possible to go around the church with the Antimension, then they go forth before the Great Doors of the church, and he that presides sets the Paten with the Antimension on the table already prepared there and venerates them and censes them. And entering the Altar through the Holy *Doors, he makes a circuit around the Holy Table, and does the rest, according to the order set forth above.*

Then the Deacon says:

Again and again, on bended knees, let us pray to the Lord.

He that presides, having kneeled, (and the people there present in the church kneel also), reads this Prayer in the hearing of all, facing the people:

O Lord our God, Who by Thy word alone didst create the world, leading it into existence, and Who ineffably gavest it various forms; Who didst set Thy Spirit hovering above it, and Who didst pour forth the light of the sun upon it, for its renewal; Who didst inspire Moses, Thy servant, to add unto Thine exceedingly good creation a certain special praise, and to say that Thou didst see the light, that it was good, and didst call it Day; which, also, seeing, even this most radiant sun that every day renews creation, we glorify Thee, the Sun of the true day, and Thy light that setteth not; Who, through Thy Son, hast commanded us to renew our nature by Thy Holy Spirit, that, through His gifts the Righteous may shine like the sun: We pray Thee, and we make supplication unto Thee, the Father of the Word, our Lord and our God, forasmuch as, through Thine ineffable love for mankind, and through Thy boundless mercy creation and the ancient covenant (which was the image of the new covenant) in Thy divine revelation of Thyself on Mount Sinai, and in that wondrous Bush *that burned*, and in the Tent of Witness, and in that exceedingly beautiful Temple of Solomon, receives renewal: With merciful eyes do Thou look upon us Thy sinful and unworthy servants who abide in this house like unto Heaven, the boast of the universe, the true Altar of Thine ineffable glory, and send down upon us, and upon Thine inheritance, Thy Most-holy Spirit. And, according to the divine David, renew a right spirit in our hearts, and with *Thy* governing Spirit establish us. And grant unto them that rule over us victories over enemies both visible and invisible, and unto us peace and concord. And give remission of sins unto them that have diligently completed this building and the consecration of a church by Thy word, granting unto them such petitions as are unto salvation. Stir them up to the fulfilling of Thy commandments; grant unto them the renewal of the gift of Thy Holy Spirit, that uncondemned they may worship Thee, the only True God, and Jesus Christ Whom Thou hast sent: Through

the prayers of the Theotokos, of Saint, *N.* (*Saints, NN.—the Saint(s) to whom the church is dedicated*), and of all Thy Saints. Amen.

And after the Prayer he that presides rises, as do the others. And the Deacon says the Litany*:*

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy. *(after each petition)*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Holy *and* Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

He that presides takes the Precious Cross, and standing in the middle of the church, he blesses thrice with the Cross, on four sides: to the east, and the west, and the south, and the north. And the Deacon censes the Precious Cross as is customary when there is a Cross-Procession, saying:

(*Let us pray to the Lord.*) Let us all say, 'Lord, have mercy'.

And the clergy sing (and the people say to themselves):

Lord, have mercy. *(thrice)*

This is done at each side of the Blessing.

And the Dismissal is made. *After the Dismissal, he* that presides *kisses the Precious Cross, and after him the rest of the clergy* and the people kiss it likewise*; and the Hours are begun.*

And entering into the Altar, he performs the Proskomedia, as usual. At the Liturgy, the Prokeimena, Alleluia and Communion Hymns *of the Consecration and of the church are used. The Readings from the Apostol are (320) Heb. 9:1-8 and that of the church. The Readings from the Gospel are (37 from the center) John 10:22-27 and that of the church.*

8.

THE OFFICE OF THE CONSECRATION OF HOLY ANTIMENSIA BY THE BISHOP,

UPON WHICH THE PRIEST WILL SERVE DIVINE SERVICES, WHERE THE HOLY TABLE DOES NOT CONTAIN RELICS

(TAKEN FROM THE GREEK HIERARCHICAL SERVICE BOOK)

Although the title for this Office indicates that the Antimensia are consecrated for those churches wherein the Holy Table does not contain relics, in practice the Divine Liturgy cannot be served without it, whether the Holy Table contains relics or not; hence, the note, found in the Slavonic ***Hierarchical Service Books*** (***Chinovnik***—from which this Office is taken), which indicates that the aforementioned title is taken from the Greek editions of the ***Hierarchical Service Book***.

First, therefore, the Bishop shall direct the Sacristan or a Priest (to whom the Church Service is entrusted and who has experience at this), that he should prepare the necessary things, that is, that he shall direct that a pouch should be sewn under the Antimension, in the middle of the top edge (looking at it from the bottom). *[If the Bishop wishes to consecrate many Antimensia, as many pouches as will be necessary shall be sewn in the middle of the upper edges of them, wherein they will place the Holy Relics.] And when they have been prepared, he shall set them on a special tray, and carry them into the church, where he shall set them on the Holy Table, above the Indition. Then he shall prepare the Wax-mastic, relics of holy Martyrs, and a vessel with rose water (if there is no rose water, then good Church wine), Holy Chrism in a vessel, and a wand, with which to anoint the Antimensia with the Holy Chrism.*

CONCERNING THE COMPOSITION OF THE WAX-MASTIC:

The Wax-mastic is composed thusly: of wax, crushed mastic (if there be no mastic, instead of it, white incense shall suffice), ordinary *ground incense,* another *ground incense [made from juniper resin], and crushed aloes (if there be no aloes, instead of it, white sulfur). And first, the wax shall be put in a new pot, set opposite the place where the other things are. And when the wax has been heated, the aforementioned things shall be put in the pot also. And they shall be mixed together vigorously with a pointed stick in the pot, so that they don't boil over. And after boiling it for a little while, the pot shall be removed from the heat and set off to the side.*

And three pieces of the Holy Relics shall be placed on the Holy Paten; and over the Paten the Star. And they shall be covered with a covering, and they shall be set on the Table of Oblation; and two candles shall be lit before them. (If there be many Antimensia prepared for consecration, portions of the Holy Relics are placed on the Holy Paten according to the number of Antimensia.) And when the time for the Holy Liturgy draws near, the Bishop is vested in all of his hierarchical vestments. And over the hierarchical vestments shall be placed a linen cloth:*

*Customarily only one piece is used.

The directives that follow concern a special linen cloth placed over the Bishop's vestments, reaching down to the feet, and secured with bindings around his chest and around his waist. Other cloths were to be placed around his arms, also secured with bindings. At present, the Bishop is usually vested in the ***Sratchitza*** (the special white garment, placed over the Bishop's other vestments, worn for the Consecration of a Church).

And thus adorned, the Bishop enters into the Holy Altar, as well as the Priests and Deacons with him. But of the rest of the people, none may enter into the Holy Altar, nor even to stand there, except the Bishop, the Priests and the Deacons.

And the Protodeacon says:

Let us pray to the Lord.

(Although not otherwise specified in the ***Hierarchical Service Book***, the clergy present for the Consecration make the customary responses, both here and in the other appropriate places.)

Clergy: Lord, have mercy.

And the Bishop prays, in the hearing of all, before the Holy Table, upon which have been set the Antimensia:

O Lord God, our Savior, Who createst all things and makest the race of man for salvation: Do Thou accept the prayer of us, Thine unworthy servants, and enable us, at this present hour, to accomplish, without condemnation, the divine service through this Altar (*these Altars*) consecrated to Thy praise in Thy Holy Name, and of Saint, *N.*, (*or* Saints, *NN.*), and to consummate the raising up therein of Holy Tables.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And immediately a new rug is spread out before the Holy Doors, and on it is set a cushion. And the Bishop, coming out of the Altar, stands on the rug. And the Protodeacon says:

Again, and again, on bended knees, let us pray to the Lord.

Clergy: Lord, have mercy. *(thrice)*

And the Bishop kneels on the cushion; the Priests and Deacons who were with him, likewise kneel in the Altar. And the Bishop prays:

O God Who art without beginning and eternal; Who from nothingness bringest all things into being; Who dwellest in the unapproachable light, and Who hast Heaven as a throne and the earth as a footstool; Who gavest unto Moses a command and a pattern; and didst inspire Bez'alel with the spirit of wisdom, and didst enable them to complete the Tabernacle of Witness, wherein divine services and ordinances were appointed, as images and types of the true; Who gavest unto Solomon breadth and expanse of heart, and thereby raised up the Temple of old, and to Thy holy and all-praised Apostles, didst renew the service in the Spirit and the grace of the true Tabernacle; and through the same, O Lord of Hosts, Thou didst plant Thy Holy Churches and Thine Altars in all the earth, wherein the noetic and Bloodless Sacrifices may be offered unto Thee; and Who now hast been well-pleased that this Altar (*these Altars*) should be sanctified to Thy glory, and that of Thine Only-begotten Son, and of Thy Holy Spirit: Do Thou Thyself, O Immortal and Greatly-beneficent King, call to remembrance Thy compassions and Thy mercies, which are from everlasting, and abhor not us who are defiled by a multitude of sins, neither disannul Thy covenant because of our impurity; rather do Thou disregard now our transgressions, and strengthen us, and enable us, by the grace and coming of Thy Lifegiving and Holy Spirit, to accomplish, without judgment, the consecration of this Altar (*these Altars*), that in it (*them*) we may bless Thee in Psalms, and hymns, and through the Mystical Services, and magnify always Thy deep compassion.

Yea, O Master, Lord God our Savior, Thou Hope of all the ends of the earth, hearken unto us sinners who make our supplications unto Thee, and send down Thy Most-holy, Worshiped, and Almighty Spirit, and sanctify this Altar (*these Altars*): Fill it (*them*) with the everlasting light; elect it (*them*) for Thy dwelling-place; make it (*them*) the abode of Thy glory; adorn it (*them*) with divine gifts; order it (*them*), that it (*they*) may be a haven for the storm-tossed, the healing of passions, a refuge for the weak, the expulsion of demons. Let Thine eyes be open upon it (*them*) day and night, and let Thine ears be heedful of the prayer of those who, in the fear of Thee and in reverence, shall enter therein, and call upon Thine all-holy and worshiped Name; that whatsoever they shall ask of Thee, Thou shalt hear it in Heaven above, and do it, and show mercy. Keep it (*them*) indestructible

even unto the end of the ages. Show forth this Altar (*these Altars*) the Holy of Holies, by the power and operation of Thy Holy Spirit. Glorify it (*them*) above the Mercy-Seat according to the Law, that the Divine Services celebrated on it (*them*) may attain unto Thy holy, most-heavenly, and noetic Altar, and bear unto us the grace of Thy most-pure overshadowing; for we presume not in the service of our unworthy hands, but in Thine unspeakable goodness.

And when the Prayer is finished, the Bishop stands, and goes into the Altar, to the Holy Table; and the doors *of the Holy Altar are shut. And the Protodeacon, from within the Holy Altar, says:*

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Clergy: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, and for the works of his hands; and for the Priests *and Deacons* who are with him, let us pray to the Lord.

That He will sanctify this Altar (*these Altars*) by the presence and operation of the Holy Spirit, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, (and Saint, *N.* (*or* Saints, *NN.*, *for whom the Altar (or Altars) is (are) being consecrated*))*, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Clergy: To Thee, O Lord.

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*If the Antimensia are being consecrated without any particular churches in mind, the commemoration of the particular Saint (or Saints) is omitted.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then a porringer (a ladle with a flat handle) filled with rose-water is brought to the Bishop.

The Bishop, with bowed head, says this Prayer over the Rose-water:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

O Lord our God, Who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou Thyself send down now also the grace of Thy Holy Spirit, and bless this water, unto the sanctification and completion of this Thine Altar (*these Thine Altars*). For blessed art Thou unto the ages of ages. Amen.

Then the Bishop signs the Rose-water with the Sign of the Cross, *three times; and he takes the vessel with Rose-water, and pours it on the Antimension three times in the form of a Cross, saying:*

This is usually done as three short sprinkles.

In the Name of the Father, and of the Son, and of the Holy Spirit. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

And having pronounced this three times, he reads also the rest of the Psalm to the end:

Psalm 50:10-21

Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt

open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And glorifying God, *he says:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Clergy: Amen.

Then a vessel containing the Great Chrism is brought. And the Deacon says: Let us attend. *And the Bishop, singing* Alleluia, *three times, makes three crosses, using a wand, with the Holy Chrism on the Antimension, one in the middle, and one on each side. And Psalm 132 is said to the end.*

Psalm 132

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

And glorifying God, *the Bishop says:*

Glory to Thee, O Holy Trinity, our God, unto the ages of ages.

Clergy: Amen.

(*And if there be many Antimensia, the above is done to each in like manner.*) *And* when the aforementioned is finished, *they say Psalm 131:*

Psalm 131

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Then the Bishop goes to the Table of Oblation, together with the Priests and Deacons, and lamps are carried.

NOTE: In olden times what is now referred to as the *Table of Oblation* was a special place away from the Church, where the *Proskomedia* was performed. In time the *Proskomedia* was performed in a room next to the Altar, or even in the Altar itself, off to the left side. The special room for the performing of the *Proskomedia* was called, in Slavonic, variously the ***Zhertvennik*** or the ***Predlozhenie***. Often the term is used to refer to the special table itself upon which the *Proskomedia* is celebrated.

And standing before the Holy Relics, the Bishop *says this Prayer:*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

O Lord our God, faithful in Thy words, and steadfast in Thy promises; Who hast enabled Thy Holy Martyrs to fight the good fight and to fulfil the course of godliness, and to keep the faith of the true confession: Do Thou Thyself, O Most-holy Master, be entreated by their prayers, and grant unto us, Thine unworthy servants, to have a portion and inheritance with them; that being imitators of them, we also may be counted worthy to obtain the good things which await them.

Exclamation:

Through the mercies, and compassions, and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Life-giving Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Bishop: Peace be unto all.

Clergy: And to your spirit.

Deacon: Bow your heads unto the Lord.

Clergy: To Thee, O Lord.

And the Bishop prays:

O Lord our God, through the prayers of our Most-pure Sovereign Lady, the Theotokos, and of all Thy Saints, direct the works of the hands of

us, Thine unworthy servants, and count us worthy, that in all things, we may prove acceptable unto Thy goodness.

Exclamation:

Blessed and most-glorified be the majesty of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And after the conclusion of the Prayer, the Bishop takes up the holy Paten with the Holy Relics (covered with an Aer), and sets it upon his head; and he enters through the north doors of the church, *together with the Priests, the Deacons with lamps and fans.* (See **NOTE** above.) *The Deacons, with lamps and censers, go before according to rank, censing as they go. And they go up to the Holy Doors. And as they are entering, they sing the Troparion* **TONE 3** *:*

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And before the Holy Doors, the Bishop says, in a loud voice:

Lift up your gates, O you princes.

And the Bishops enters through the opened doors into the Holy Altar. And he goes around the Holy Table, singing:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And he sets the holy Paten on the Holy Table. Then the Bishop is given a censer, and censing around the Holy Table, he says Psalm 25 to the end:

Psalm 25

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

And the Bishop prays:

O Lord of Heaven and earth, Who with ineffable wisdom hast founded Thy Holy Church, and, according to the model of the service of the Angels in Heaven, hast appointed the order of the Priesthood on earth. Do Thou, O Compassionate Master, accept also us who now are praying, not as ones worthy to entreat such things, but that the exceeding excellence of Thy

goodness may be manifested; for Thou hast not ceased to be gracious in many ways unto the race of man. And as the highest of Thy benefits, Thou gavest the advent in the flesh of Thine Only-begotten Son, Who was made manifest on earth, and having shone the light of salvation unto them that were in darkness, He offered Himself up as a sacrifice for us, and became a propitiation for the whole world, making us participants of His Resurrection; and having ascended into Heaven, He clothed His Disciples and Apostles, as He had promised, with power from on high, that is, with the Holy Spirit, Who is worshiped and almighty, Who proceeds from Thee, *our* God and Father, through Whom they became mighty in deed and word, administered Baptism unto the adoption of sonship, built churches, established Altars, and instituted the canons and laws of the Priesthood. And we sinners, observing their traditions, fall down before Thee, the Eternal God, and we pray Thee, O Deeply-compassionate One: Do Thou fill with Thy divine glory this church erected to Thy praise, and show forth this Altar (*these Altars*) as the Holy of Holies, that we who stand before it (*them*), as before the dread throne of Thy Kingdom, may serve uncondemned, sending up petitions for us and for all Thy people, and offering the Bloodless Sacrifice to Thy goodness, unto the remission of sins both voluntary and involuntary, unto the governing of our life, unto the leading to a good course of life, *and* the fulfilling of all righteousness. For blessed be Thy Most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Bishop: Peace be unto all.

Clergy: And to your spirit.

Deacon: Bow your heads unto the Lord.

Priests: To Thee, O Lord.

And the Bishop says this Prayer:

We thank Thee, O Lord God of Hosts, for as Thou hast poured out grace on Thy Holy Apostles, and on our Venerable Fathers, so Thou hast vouchsafed to extend this even unto us sinners, Thy useless servants, for the sake of Thy great love for mankind. Therefore, we pray Thee, O Most-merciful Master: Do Thou fill with glory, and holiness, and grace, this Altar (*these Altars*), that the Bloodless Sacrifices which shall be offered on it (*them*), may be transformed into the Most-pure Body and Precious Blood of our Great God and Savior, Jesus Christ, Thine Only-begotten Son, unto the salvation of all Thy people and [of us, who are unworthy**].

**Literally, "of our unworthiness".

Exclamation:

For Thou art our God, a God Who showeth mercy and saveth, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And at the conclusion of the Prayer, the Bishop takes some of the Wax-mastic, and places it in the pouch prepared on the underside of the Antimension. Then he takes the three pieces (or one; see above) *of Holy Relics, and puts them into the Wax-mastic, and pours over them the Holy Great Chrism; and seals them well with Wax-mastic. Then the Deacon says:*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

And the Bishop says this Prayer:

O Lord our God, Who hast given this glory also unto the Holy Martyrs that suffered for Thee, that their Relics should be sown in all the

earth, in Thy holy temples, and should bring forth fruits of healing: Do Thou Thyself, O Master, Who art the Giver of all good things, through the prayers of the Saints whose Relics Thou hast graciously permitted to be placed in this (*these*), Thy most-honorable Altar (*Altars*), count us worthy, uncondemned, to offer up unto Thee, on it (*them*), the Bloodless Sacrifice. And grant unto us all petitions which are unto salvation, vouchsafing also to the Relics therein of those who have suffered for Thy holy Name, the gift of working miracles, through them, for our salvation.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And at the conclusion, the Bishop is divested of his bindings (i.e., the ***Srachitza***), *before the Holy Table. Then he says:*

Let us depart in peace.

And he leaves the Altar and stands in his usual place. And the Hours are begun, and the Divine Liturgy in order. And the Antimensia lie on the Holy Table seven days, the Divine Services being celebrated each day.

Let is be known that this [Office] takes place before the Divine Liturgy, although it can also take place in the Divine Liturgy, after the Exclamation, That with us they may glorify... (i.e., after the Litany of the Catechumens).

(However, the ***Hierarchical Service Books*** *and* ***Rubrics*** *direct (and this is fitting), that it take place before the Divine Liturgy, according to the Order printed herein, that the Divine Liturgy not be impeded and delayed midway through.)*

9.

THE OFFICE FOR HOW TO PLACE THE CONSECRATED ANTIMENSIA IN NEWLY-CONSTRUCTED CHURCHES,

GIVEN BY THE BISHOP TO AN ARCHIMANDRITE, OR AN IGUMEN, OR A PROTOPRESBYTER (ARCHPRIEST), OR A PRESBYTER, CHOSEN FOR THIS PURPOSE, AND WHO HAS EXPERIENCE.

When the building of *a church has been completed, a representative comes, as the Bishop directs. And he places the consecrated Antimension on a Paten, itself set on a decorated stand (Analogion) which has been placed at the right side opposite the icon of the Savior. And he places the Holy Star over the Paten, and covers it with a covering; and a candle is lit* and set *in front of it. And he directs that a new, clean table be brought; and he sets it in the center of the church; and he covers it with a clean, white cloth* (lit., ***Plashchanitsa***; "Winding Shroud"; but not the "Winding Shroud" of Passion Week), *and above it an Altar-cloth; and he sets upon them the Holy Gospel and the Precious Cross; and a long Altar Covering* (lit., ***Srachitza***; "First Altar Covering") *with which to cover the Holy Table down to the ground; the Inditia; a Cord, with which the Altar Covering (**Srachitza**) will be bound to the Holy Table; holy vessels and coverings; and all the other church appurtenances. And four candles in candlesticks are lit and set at the four corners of the table. And Small Vespers is sung. And at the proper time the All-night Vigil of the Dedication and of the church is sung according to the Rubric* (as when a Church is consecrated). *And after Matins there will be the Sanctification of Waters: a table is set out, and on it a basin, with water poured into it, and the Precious Cross, laid on a tray, together with a branch of Basil. And he that presides is vested in all the usual Priestly vestments; likewise as many Priests and Deacons as there will be. And all the Priests and Deacons are given tapers. And he that presides begins to sing the Molieben and* Lesser *Sanctification of Waters (like that which is celebrated on August 1). And at the conclusion of the Sanctification of Waters, the Priests take the Holy Water, and the Precious Cross which is on the tray, as well as the table upon which the necessary appurtenances lie; and they carry them into the Altar. (The Altar remains closed. And none of the laity may dare to stand there; only the Priests and Deacons vested in sacred vestments.) And the Priests take off the top of the Holy Table. And he that presides sprinkles the columns (or the single column*), saying nothing.*

*The Holy Table, in olden times, usually consisted of a top, supported by four columns at each corner, or a top supported by one column. In the earliest times, the Holy Table often was erected over the grave of a Martyr or a respected Saint. Now, the Holy Table should consist of the top, supported by four columns at each corner, *and* a single column in the center, upon which rests a small chest containing relics of Saints.

And the top of the Holy Table is secured to the pillar(s), *washed with warm water, and rubbed dry. And again it is sprinkled with Holy Water. And while the Holy Table is erected and washed, Psalm 144 is said:*

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him,

to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

And:

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

And:

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory;

*The Holy Table, in olden times, usually consisted of a top, supported by four columns at each corner, or a top supported by one column. In the earliest times, the Holy Table often was erected over the grave of a Martyr or a respected Saint. Now, the Holy Table should consist of the top, supported by four columns at each corner, *and* a single column in the center, upon which rests a small chest containing relics of Saints.

And the top of the Holy Table is secured to the pillar(s), *washed with warm water, and rubbed dry. And again it is sprinkled with Holy Water. And while the Holy Table is erected and washed, Psalm 144 is said:*

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him,

to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

And:

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

And:

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory;

no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

Then the ("First") Altar Covering (Srachitza) is sprinkled with Holy Water, and placed on the Holy Table, being bound (simply) to it with the Cord which has been sprinkled also with Holy Water. Then the Inditia is sprinkled, and they dress the Holy Table with it, saying:

Psalm 92

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

And the Holy Gospel and the Precious Cross are set down on the Holy Table, *and they are covered with a Winding Shroud, that is, an Altar-cloth. And all of these are sprinkled with Holy Water. Then the [room containing the Table of Oblation, including the Table itself] is adorned by the sprinkling of Holy Water. And all of the vessels and coverings are put in place and covered with an Altar-cloth. Then he [that presides] sprinkles the Altar and the whole church with Holy Water. And he censes the Altar and the whole church. And he that presides says:* Let us depart in peace.... *And then they take up the Holy Gospel, the Cross, the Holy Water, and the other* (portable) *Icons, as during a Cross-Procession. Then, having censed the consecrated Antimension, he that presides takes it upon his head (together with the Paten, covered with the Star and its covering), and makes a circuit around the* outside of the *church from the south side, with the deacons censing the Holy Antimension being carried on his head. And the Deacons who are censing the Antimension, in which are the Holy Relics, cense also the church when they come to the doors on the south side, the east, the north, and the west. And the Second Priest, following after the one bearing the Antimension, sprinkles the church with Holy Water.*

And going along they sing the Troparion, in **TONE 3***:*

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And other Troparia, **TONE 7***:*

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And having come to the Great Gates (i.e., the main entrance of the church), *which are to the west, standing and looking to the east, he that presides says:*

Blessed art Thou always, O Christ our God, now and ever, and unto the ages of ages.

And the Choir inside the church answers:

Amen.

And he that presides says:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And, singing, the Choir inside the church answers:

Who is this King of Glory?

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And he that presides prays:

O God and Father of our Lord Jesus Christ, Who art blessed forever, Who through the veil of His flesh has renewed for us an entrance into the Church of the first-born, who are written in Heaven, where is the abode of them that rejoice, and the voice of gladness: Do Thou Thyself, O Master Who lovest mankind, look upon us, Thy sinful and unworthy servants, feasting the renewal of the honorable Church of *N.*, according to the pattern of Thy most-holy Church, that is, of our own body, which Thou hast vouchsafed unto us by the all-praised Apostle Paul to call Thy church and members of Thy Christ; and do Thou establish it immovable unto the end of the age, and glorified in Thee. And count us worthy that, without reproach, we may offer therein praises and doxologies unto Thy glory, and unto Thy Holy Spirit, with understanding, and with all emotion; and that those who worship Thee in the fear of Thee may show themselves worthy of Thy divine compassions; and that these prayers offered up by us and by all Thy people unto Thine ineffable deep compassion, may be acceptable unto Thy goodness: Through the prayers of our Holy, Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all the Saints.

Choir: Amen.

And immediately he says this Entrance Prayer:

O Master, Lord our God, Who hast appointed in Heaven orders and hosts of Angels and Archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of Holy Angels, serving with us and glorifying with us Thy goodness. For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then he says:

The Lord of hosts, He is the King of Glory.

And the Choir repeats it. And again he that presides says:

The Lord of hosts, He is the King of Glory.

And he makes the Sign of the Cross over the gates of the church with the Antimension and the Holy Relics. And they enter into the church, while the Choir sings the Troparion, **TONE 4***:*

As Thou hast shown forth the splendor of the firmament on high, together with the beauty of the holy habitation of Thy glory here below, O Lord, do Thou confirm the same unto the ages of ages, and accept our prayers continuously offered therein unto Thee: Through the Theotokos, O Life and Resurrection of all.

And he that presides lays the consecrated Antimension on the Holy Table and sets on it the Holy Gospel; and having covered it, he says the Prayer Before the Holy Table.

And the Deacon says:

Again and again, on bended knees, let us pray to the Lord.

And he that presides, kneeling (and the people there present in the church kneel also), reads this Prayer in the hearing of all:

Prayer Before the Holy Table

O Lord our God, Who by Thy word alone didst create the world, leading it into existence, and Who ineffably gavest it various forms; Who didst set Thy Spirit hovering above it, and Who didst pour forth the light of the sun upon it, for its renewal; Who didst inspire Moses, Thy servant, to add unto Thine exceedingly good creation a certain special praise, and to say

that Thou didst see the light, that it was good, and didst call it Day; which, also, seeing, even this most radiant sun that every day renews creation, we glorify Thee, the Sun of the true day, and Thy light that setteth not; Who, through Thy Son, hast commanded us to renew our nature by Thy Holy Spirit, that, through His gifts the Righteous may shine like the sun: We pray Thee, and we make supplication unto Thee, the Father of the Word, our Lord and our God, forasmuch as, through Thine ineffable love for mankind, and through Thy boundless mercy creation and the ancient covenant (which was the image of the new covenant) in Thy divine revelation of Thyself on Mount Sinai, and in that wondrous Bush *that burned*, and in the Tent of Witness, and in that exceedingly beautiful Temple of Solomon, receives renewal: With merciful eyes do Thou look upon us Thy sinful and unworthy servants who abide in this house like unto Heaven, the boast of the universe, the true Altar of Thine ineffable glory, and send down upon us, upon Thine inheritance, Thy Most-holy Spirit. And, according to the divine David, renew a right spirit in our hearts, and with *Thy* governing Spirit establish us. And grant unto them that rule over us victories over enemies both visible and invisible, and unto us peace and concord. And give remission of sins unto them that have diligently completed this building and the consecration of a church by Thy word, granting unto them such petitions as are unto salvation. Stir them up to the fulfilling of Thy commandments; grant unto them the renewal of the gift of Thy Holy Spirit, that uncondemned they may worship Thee, the only True God, and Jesus Christ Whom Thou hast sent: Through the prayers of the Theotokos, and of all Thy Saints.

Choir: Amen.

And after the Prayer he that presides rises, as do the others. And the Deacon says the Litany:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy. *(after each petition)*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

He that presides takes the Precious Cross, and standing in the middle of the church, he makes the Sign of the Cross three times to the four sides: to the east, to the west, to the south, and to the north. And the Deacon censes the Precious Cross, as usual, as during the Cross-Procession: First, he says, Let us pray to the Lord. *And the Clergy sing (while the people say to themselves),* Lord, have mercy *(thrice), at each side of the Signing. Then he that presides kisses the Precious Cross, as do those ministering with him, and he sprinkles them with Holy Water. Then the people kiss the Precious Cross held in his hand, and he sprinkles the people with Holy Water. And they begin the Hours. And, entering the Altar, he performs the Proskomedia as usual. And then there will be the Holy Liturgy. But the other actions of the Bishop, he shall not perform, nor shall he say any of the other Prayers, because all these were fulfilled by the Bishop over the Holy Antimension.*

And in this way any other church shall be sanctified and completed through the Antimension consecrated by the Bishop and sent to it.

NOTE IN THE *BOOK OF NEEDS*:

*Let it be known that for this reason the Office of the Great Consecration of a Church is not placed in the **Euchologion** (**Book of Prayers**; **Trebnik** (**Book of Needs**)): because it is done not by a Priest, but by the Bishop himself.*

Accordingly, there are three actions which a Priest cannot perform, but only the Bishop: 1) the Consecration of the Chrism; 2) the Consecration of the Altar (Antimension), *and the Great Consecration of a Church; and 3) Ordination. This is according to the disciple of the divine Apostle, Dionysius the Areopagite, who witnesses to this in his book on the Ecclesiastical Hierarchy, in the fifth chapter; and according to the witness of the sanctified man, wondrous in wisdom, the narrator of the heavenly and earthly hierarchies and expounder of sacred word, Saint Maximus the Confessor.*

10.

THE ORDER FOR THE BLESSING AND CONSECRATION OF AN ICONOSTASIS

Let it be known, that if the Iconostasis is erected in a church that has already been consecrated by the Bishop (or blessed by his representative), in due course it is consecrated by an Archpriest (or, if he so desires, from one of the local clergy). But if the church has not been consecrated or blessed, it must first be consecrated or blessed, and then the Icons, immediately after the anointing with Chrism of the walls, but before the censing. As the Bishop is standing before the Royal Gates, the Deacon says: Let us pray to the Lord. *He reads the appointed prayers below and sprinkles the Icons with Holy Water, and then censes and completes the Consecration. [If it is being blessed by his representative, this is done just before the Dismissal, as he is standing before the Royal Gates; after* Let us pray to the Lord, *he reads all the prayers written below, and then pronounces the usual Dismissal.] If the church has already been consecrated (or blessed,* i.e., the "Lesser Consecration" done by the Bishop's representative*), the newly-installed Icons are blessed in the following manner: The Priest, vested in Epitrachelion and Phelonion, if he does not have Holy Water, first performs the Lesser Blessing of Waters; then, standing before the Holy Doors, he begins as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

And the Choir sings: Amen. O Heavenly King...; *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 131(2).*

Psalm 131(2)

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold,

we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

The Priest reads this Prayer:

O Lord our God, God of gods, and Lord of lords, God of Sabaoth, Creator and Fashioner of all things visible and invisible, the Father of our Lord Jesus Christ, and of Thy people Israel, Who knewest how easy it was for them to turn their hearts from Thee, the True God, unto strange and false gods: Plucking them from idolatry, always desiring to hold them unswervingly in the knowledge and service of Thee, the only True God, Thou didst, with threats, forbid them, that they not make for themselves images and likenesses contrary to Thee, the True God, in order to worship and serve them as the Lord. And again, that likenesses and images might glorify not strange, false and non-existing gods, but the most-holy and magnificent Name of Thee, the One True God (Who, according to Scripture, didst not

nourish Thy people only with the Covenant and the Law), according to an image first shown to Thy favorite, Moses on the Mountain, Thou didst command to be constructed the Ark of the Covenant, made of wood that does not rot and covered with gold, in which were later placed the Tablets of the Law, the Golden Pot, and Aaron's Rod, and over it two golden cherubim, and for many cherubim, the work of weavers, to be fashioned *and placed* on the curtains, as well as two cherubim *to be placed* at the corners of the mercy seat. Later, when Solomon erected a Temple for Thee, Thou didst command that there be placed two cherubim made of cypress wood covered by gold. And as *the Temple* was Thy dwelling-place amidst the people, it had them in it, signifying the majesty of Thy glory, and retaining the memory of Thy truly-great and most-glorious miracles and benefits revealed by Thee, and (even if the work of men's hands), Thou didst command that these should be honored with fear and trembling, with God-pleasing veneration, with censing, and with prayer *offered up* before them. And this honor, as if rendered unto Thee Thyself, Thou didst accept mercifully. But them that dishonored Thee, and did not honor them discerningly, as was meet, Thou didst torment and destroy, as Thou didst Uzzah. The diversity of honor acceptable to God, as distinct from images contrary to God, Thou didst reveal clearly in the time of Eli, the priest and judge of Israel, in the destruction of the idol Dagon and the wounding of the Philistines. But in the fullness of time, Thou didst send Thine Only-begotten Son, our Lord Jesus Christ, born of a woman, the Ever-Virgin Mary. He took the form of a servant, and appeared in the likeness of man, the likeness of His own most-pure Image. Having touched a towel to His divine Face, He made an image, which He sent to Abgar, Prince of Edessa. Through it He healed him from his infirmity; and upon all coming to this *Image* and venerating it with faith, He bestowed countless healings and a great bounty of miracles. We also, O All-good and Most-compassionate Master, *have set before Thee* these images of Thy Beloved Son, in remembrance of the saving Incarnation, and all His most-glorious miracles: *His* Passion, *His* Crucifixion, *His* Death, *His* most-glorious Resurrection, *His* Ascension into Heaven, and all His gracious deeds, *wrought* on earth, which He showed unto the human race, when He appeared as a man, about which the divine Gospel clearly relates unto us; likewise, His most-pure Mother, as most-honorable and

highest of all creation, who is our most-acceptable Intercessor before Thee, and our Protectress; so too, the Angels and Prophets, the Apostles who preached the word of God, the Martyrs, Hierarchs, Venerable Ones, and all the Saints, for as Thy favorites, faithful servants, and sincere friends, having Thy true Image, we do not count them as divine, but know that the honor rendered the image ascends to the prototype. With honor we have set them before Thy majesty in Thy holy temple, and falling down *before them*, we earnestly beseech Thee: Do Thou look down with mercy upon us and upon these images, and for the sake of the appearance in the flesh of Thy Beloved Son, and of all His saving and divine Providence, carried out in the flesh, in remembrance of Him and to His glory; through the prayers of His most-pure and most-blessed Mother, of the holy bodiless powers of Heaven, of the honorable Prophet, Forerunner, and Baptist John, of the Prophets who proclaimed the word of God, of the Spirit-bearing Apostles, of the right-victorious Martyrs, of the Hierarchs, Venerable and Righteous Ones, and of all Thy Saints, in whose honor and memory these images we have erected. Send down upon them Thy heavenly blessing and the grace of the Most-holy Spirit; bless and sanctify them, and grant them the power that heals and dispels all diabolical snares; and fill them with the blessing, power and strength which Thou didst pour out richly on that other holy Image Not-Made-By-Hands, through the touching of the most-holy, most-pure and divine Face of Thine Only-begotten Son, the action, powers and miracles of which are for the confirmation of the Orthodox Faith and the salvation of Thy people. All of us have bowed down in worship before these images—to Thee and Thine Only-begotten Son, and to Thy Most-holy and Lifegiving Spirit—and earnestly we have prayed unto Thee in faith, entreating that we may find and receive mercy through the Saints, as Thy faithful servants and sincere friends, in whose name was given a cup of cold water, for, mercifully, Thou didst promise to grant the reward of a prophet, or of a righteous man, or of a disciple. In the prayers *offered* unto Thee in *time of* troubles, of want, or of sorrows, and in all our needs as we gaze upon these, their Icons, and in faith calling upon Thee in prayers and supplications, cause our diligent petitions to be heard, and that they may draw down the mercy of Thy love for mankind. Grant remission of sins and count us worthy to receive grace. For Thou art our sanctification, and unto Thee do we send up glory,

together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, reads this prayer secretly:

O Lord our God, Who dost not reject the images "written" of Thy Saints, but acceptest them with love, that gazing upon them with fleshly eyes, by means of *our* spiritual eyes we may call to remembrance and consider the lives and spiritual works of them that were well-pleasing unto Thee, and honor them in that which is "written". Earnestly, therefore, we pray, concerning these Icons that are in honor and glory and remembrance of the saving Incarnation, of the miracles and bounties of Thine Only-begotten Son, announced to us in the divine Gospel, that we not only honor them, but gazing upon them we may receive in our minds that which has been depicted, and carry away the remembrance with thanksgiving. In like manner, we have fashioned also *Icons* of the Most-pure Virgin Theotokos, of the Bodiless Powers of Heaven, of the Holy Forerunner and Baptist John, of the Holy Apostles, Prophets, Martyrs, and of all Thy Saints. As Thou art merciful, through Thy heavenly blessing, in the sprinkling of this Holy Water, do Thou bless and sanctify them. And, through Thy loving-kindness, enable all them that stand before them in faith, honoring, as is meet, Thee, God the Father, and Thine Only-begotten Son, and Thy Most-holy and Lifegiving Spirit, and the Most-pure Theotokos, and all Thy Saints, whose representations are on these Icons, and who shall call upon them, as Thy true servants and friends, entreating their mediation and help in prayers unto Thee, *their*

God and Lord, quickly to receive Thy divine tender mercy. And through the prayers of Thy Saints, grant them remission of sins, and, as Thou art good, count them worthy to become heirs of Thy Kingdom.

And he exclaims:

For Thou art the God of mercy, and compassion, and love for mankind, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Bishop (or Priest) sprinkles the entire Iconostasis with Holy Water, from the bottom to the top, saying:

These Icons are sanctified by the sprinkling of this Holy Water, in honor and glory of our Great God and Savior Jesus Christ, and in remembrance of His Saints, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately, the Choir sings (or the Reader chants) these Troparia, **TONE 2**:

We venerate Thy most-pure Image, O Good One, entreating forgiveness of our transgressions, O Christ God. For by Thine own will Thou wast well-pleased to ascend the Cross in the flesh, to deliver them, that Thou didst create, from the slavery of the Enemy. Therefore, in thanksgiving we cry out unto Thee: Thou hast filled all with joy, O our Savior, having come to save the world!

Glory to the Father, and to the Son, and to the Holy Spirit:

O Apostles. Prophets, and Hierarchs, Venerable and Righteous Ones, and all you Saints who have finished nobly your struggles and kept the Faith: As friends of God having boldness toward the Savior,

pray to Him for us, that, as He is good, He may save us who are calling upon you in faith and are piously honoring your Icons.

Now and ever and unto the ages of ages. Amen.

(TONE 1) With love, O pure Virgin, we honor thy holy Icon, and with one accord we proclaim thee as true Mother of God. For unto them that bow down to thee in faith, thou hast revealed thyself as *their* Protectress and powerful Mediatress, banishing every evil from them, for thou art able to do all things.

And immediately after this, the Priest pronounces the usual Dismissal.

11.

PRAYER FOR THE RENOVATION OF A TEMPLE OF GOD

O Lord, our God, Who, with foreknowledge, didst create the world at a single word, and didst shape it with ineffable words; Who broughtest down upon it Thine invisible Holy Spirit, and didst spill out upon it the light of the sun for its restoration; Who didst inspire Moses who pleased Thee, to apply to Thy truly-good Creation superior praise and to say that Thou didst see the light, that it was good, and didst call this Day; (Upon seeing this truly-bright sun renewing Creation every day, in truth we glorify Thee the Dayspring, and Thy light that never sets); Who, by Thy Son, hast command us that our nature should be renewed through Thy Holy Spirit, that with His righteous gifts we might shine like the sun: We entreat Thee and incline ourselves unto Thee, O Father of the Word, our Lord and God. For Creation has received renewal through Thine inexpressible love for mankind and Thy boundless mercy in the ancient Law that was an image of the New Covenant, in Thy divine appearing on Mount Sinai in the miraculous Bush, in the Tent of the Testimony, and in the truly-magnificent Temple of Solomon. With merciful eyes, look down upon us sinners, Thine unworthy servants, O Thou Who tookest up Thine abode in a House more spacious than the heavens—the Praise of the universe, the True Altar of Thine ineffable glory. Send down Thy Most-holy Spirit upon us, and upon Thine inheritance, and as the divine David said, put a new and right spirit in our hearts. Strengthen us with Thy governing Spirit, and grant *Thine Orthodox people* victories over enemies, both visible and invisible, and peace and harmony. Unto them that working with all speed on this edifice, and with divine zeal for the renovation of this temple, grant remission of sins; fulfil their petitions which are for salvation, raise them up to the doing of Thy commandments, and grant them the renewal of the gifts of the Holy Spirit, that, uncondemned, they might worship Thee, the Only True God, and Jesus Christ, whom Thou didst send, by the prayers of the Theotokos and of all Thy Saints. Amen.

A SECOND PRAYER, BY PATRIARCH CALLISTUS, FOR THE RENOVATION OF A TEMPLE

O Pre-eternal God and Only-begotten Son, True God and Fashioner of all Creation, Who, most-wisely, hast adorned this Creation with wisdom and reason; Who drovest the sea over the earth and didst bottle up the nature of water into one gathering-place; Who didst adorn the whole earth by bringing down Thy Divine Spirit over the waters, and didst renew the whole earth; Who, with skill, didst construct the Tent of the Testimony through Moses, and didst renew it by Thy Holy Spirit; Who didst command most-wise Solomon to construct a holy and glorious house to Thine ineffable and unsearchable glory, and didst renew it by Thy Holy Spirit, (for then the glory and grace of Thy Holy Spirit covered it, and all the elders of Israel who saw this were set in order): We entreat Thee and incline ourselves unto Thee, O Eternal Word and Son of the Father Who is without beginning, that in this hour Thou mayest send down the grace of Thy Most-holy Spirit upon us and upon this temple now raised up to Thy praise and glorification, that Thou mayest confirm it and strengthen it, preserving it to the end of the ages, and that Thou mayest renew it by Thy Holy Spirit, that offering up in it the Bloodless Sacrifices unto Thee, we may become communicants of the Holy Spirit, having been renewed in our innermost beings, confirming *Thy* dominion in our thoughts, and that, mystically offering up noetic sacrifices in a purified temple, we may bring them to Thee, God the Master, to the glory and honor of Thee, the Eternal and Immortal Father, and Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever and unto the ages of ages. Amen.

12.

PRAYER FOR THE OPENING OF A CHURCH DESECRATED BY HERETICS

FROM OUR FATHER AMONG THE SAINTS, TARASIUS, PATRIARCH OF CONSTANTINOPLE

This Prayer (and the one that follows) is said by the Bishop; hence, a determination, whether the Prayer(s) need be said must be made by him. Originally composed by Patriarch Tarasius for churches desecrated by pagans, either by offering up their rituals within, or defiled by their dead, this Prayer (and the one that follows) is used for any circumstance whereby a church may be desecrated, not only by pagans, but also by heretics and non-Christians. Through these Prayers, even church vessels and furnishings, defiled by the breath of such, are sanctified and restored.

Let us pray to the Lord. Lord, have mercy.

O Master, Lord our God, we beseech Thee Who art merciful and condescending to our sins: Hearken unto the prayer of Thy servants. And if a heretic, in godlessness, has struck Thy Holy Altar, drive him away, as Thou art good and the Lover of mankind, that, standing uncondemned before Thy holy glory, we may be counted worthy to serve at it and offer unto Thee our true service, the Bloodless Sacrifice, and that we may receive the eternal good things which Thou hast prepared for them that love Thee, O Lord. For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

13.

PRAYER FOR THE OPENING OF A CHURCH DESECRATED BY PAGANS OR BY HERETICS

See the Note for the previous Prayer.

Let us pray to the Lord. Lord, have mercy.

O Lord, our God, Who hast shown this temple to be Thy dwelling-place, by the coming of Thy Lifegiving Spirit in the precious Chrism; Who didst sanctify the Prophets and Apostles: For the sake of our sins, it has been permitted by Thee that Thy most-pure Altar be desecrated

[(*if desecrated by pagans*) by godless pagans who have not known Thy greatly-hymned and magnificent Name.

(*if desecrated by heretics*) by those who, out of renunciation and impiety, have troubled and torn the Church of the most-pure Gospels, and of the traditions of the Apostles, Fathers, and the Righteous.]

Do Thou Thyself, again, with merciful eyes, accepting us of the True Faith who have come unto Thee, and who, in repentance, have confessed our sins committed knowingly, and who desire to offer the Pure and Bloodless Sacrifice unto Thee in it, cleanse it from the defilement of them that have abused it, and, as Thou Thyself only art pure, manifest it, as it was before, filled with purity and the superessential Holy Things, and as Thou only art able to sanctify them that turn their hearts unto Thee, purify us also most-completely from the counsels of the evil one, and of every doubt and division of thought. For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

14.

PRAYER SAID AT THE ENTRANCE *OF DIVINE LITURGY*, BEFORE THE CUSTOMARY ONE, AT THE OPENING OF A CHURCH IN WHICH THE VIOLENT DEATH OF SOMEONE HAS OCCURRED.

This Prayer is said by the Bishop at the Entrance of Divine Liturgy. However, the *Book of Needs* doesn't specify which Entrance. (The title only indicates that it is said before the customary "one".) It is intended for the purification of a church defiled by a violent and unforseen death within.

In addition, the following *Rubric* is found in the *Book of Needs* concerning this Prayer:

This Prayer is also said for the Opening of a Church in which there has occurred a defilement, either by a death or by birthgiving of a dumb beast which, according to the Old Testament, is impure and not fit to be sacrificed.

According to Old Testament Law sacrifices consisting of unclean animals could not be offered up, as they were considered to be sources of defilement. The ancient Fathers never permitted situations in which the church could be defiled. Remembering its previous state as the Old Testament Church, defilement due to the birthgiving or untimely death of a dumb beast must be removed.

Concerning such situations noted above, the Bishop must be informed and a determination made by him.

Let us pray to the Lord. Lord, have mercy.

O Master and Lord our God, Who, out of Thy bounteous and ineffable goodness, wast pleased that this temple in the name of (*name of church*), as the abode of Thine unapproachable and inexpressible glory, be

consecrated by the operation of Thy Most-pure and Lifegiving Spirit: Now, on account of the multitude of our sins, Thou hast permitted it to be defiled

[(*if someone has died in the church*) by the onset of the violent death of a human, fashioned according to Thine Image, from the snares of the devil, the murderer of mankind from the beginning.

(*if an animal has died in the church*) by the snares of the devil, through the death of a dumb beast which, according to Thine ancient Holy Law, is not fit for sacrifice and unclean.

(*if an animal has given birth*) by the snares of the devil, through the birth of a dumb beast which, according to Thine ancient Holy Law, is not fit for sacrifice and unclean.]

Do Thou Thyself, out of the abundance of Thine immeasurable mercy, accepting the petition of us, Thy sinful and useless servants, brought unto Thee with true faith, and purify this temple and its Altar, by the infusion of Thy Holy Spirit; and by Thy grace, do Thou renew it as before for pure doxologies, acceptable offerings, and the Bloodless Sacrifice, to the glory and praise of Thy goodness. Yea, O Master of All, Thou alone art pure in essence and all-holy; Who sanctifiest all by Thy Word, and Who purifiest the hearts of all of us who seek after Thee, from every filth of body and soul, from doubting thoughts, and temptations of the conscience. For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

15.

‡THE ORDER FOR THE BLESSING OF THE FOUNDATIONS OF A NEW BELL TOWER

This *Order* is not found in the *Book of Needs*, as the Bell Tower usually was part of the church proper and was sanctified when the church was consecrated. However, it is appropriate for circumstances when the Bell Tower is constructed apart from the main church edifice.

The Priest, coming together with Servers bearing the Holy Water and the Sprinkler to the place where the Bell Tower will be constructed, puts on his Epitrachelion and begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... Lord, have mercy *(12 times)*. Glory....Come, let us worship...*(thrice). Then:*

Psalm 69(70)

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

After the Psalm, the Choir sings the following Troparion, **TONE 2**:

O God the Creator and Fashioner of all things, with Thy blessing speedily direct the works of our hands which we have begun to Thy glory, and by Thy power quickly bring it to a conclusion, as Thou only art All-powerful and the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Kontakion, **TONE 2**: Come, O Merciful Lord, lending Thine assistance to the founders of this building, strengthening, by Thy merciful and mighty hand, this construction which is being accomplished to Thy glory and praise, and mercifully preserve the consolation of Thine inheritance, as Thou art the Lover of Mankind.

Now and ever, and unto the ages of ages. Amen.

Theotokion, **TONE 4**: As Thou art the Fashioner of every created thing and the Director of the thoughts of men, looking upon all our feeble intentions, do Thou visit the conceiving of this tower, and bring it to a better composition. For, behold, we lay our supplication on Thee and the Most-pure Mother of Thy Son, whom we glorify as is meet, as the only hope of Thy servants.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, Who madest Heaven with understanding, and didst found the earth upon the firmament, Fashioner and Creator of all things: Do Thou look down now upon this place that has been prepared in the firmness of Thy strength for the building of a tower as an annex to Thy temple, in which bells will be placed and kept. May Thou Thyself be the Strengthener and Founder of it, according to Thy divine and evangelical voice, that winds and water may not be able to harm it, and be well-pleased

to bring it to a quick conclusion and a good end. For Thine is the dominion, and Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest takes three stones, and standing over the excavations where the foundations will be, he says:

This edifice of a Bell Tower is founded: in the Name of the Father:

And making the Sign of the Cross over the excavation with one of the stones, he throws it into the excavation into the mortar poured there by the workers; then taking a second stone and doing likewise, he throws it, saying:

And of the Son:

And taking also a third stone, likewise making the Sign of the Cross, he throws it, saying:

And of the Holy Spirit. Amen.

And immediately he sprinkles all of the excavations, and the whole site (including the workers), *with Holy Water, saying:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

But if the edifice will be of wood, the Priest, taking an axe, strikes three times a beam placed at the eastern side, saying:

This edifice of a Bell Tower is founded: in the Name of the Father:

And, likewise, he sprinkles the whole place, the lumber, and the workers with Holy Water.

And immediately he makes the customary daily Dismissal.

16.

‡THE ORDER FOR THE BLESSING OF A NEW BELL TOWER

This *Order* is not found in the ***Book of Needs***, as the Bell Tower usually was part of the church proper and was sanctified when the church was consecrated. However, it is appropriate for circumstances when the Bell Tower is constructed apart from the main church edifice.

The Priest, having the blessing of the Bishop, stands before the Bell Tower at the western side, facing east. Before him stands a special table, on which are set lighted candles, a Cross, the Gospel Book, and Holy Water. Vested in Epitrachelion and Phelonion, he censes the Bell Tower round about, and begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... Lord, have mercy *(12 times)*. Glory....Come, let us worship...*(thrice). Then:*

Psalm 60(61)

Hearken, O God, unto my supplication; be attentive unto my prayer. From the ends of the earth have I cried unto Thee, when my heart was in anguish. Upon a rock Thou hast lifted me high; Thou hast guided me. For Thou hast become my hope, a tower of strength against the face of the enemy. I will dwell in Thy Tabernacle for ever; I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers; Thou hast given an inheritance to them that fear Thy name. Days Thou shalt add to the days of the king; *Thou shalt lengthen* his years unto generation and generation. He shall abide for ever before the face of God; as for His mercy and truth, who shall search them out? So will I sing praises to Thy name for ever, that I may pray my vows from day to day.

After the Psalm, the Choir sings the Troparion of the church, together with its Kontakion and Theotokion. Then:

Priest: Let us pray to the Lord.

Clergy: Lord, have mercy.

And the Priest reads, in a loud voice, this Prayer:

O Lord our God Almighty, God of our Fathers, Who, through Thy chosen vessel, the Apostle Paul, didst say that every creation of Thine is good, and nothing is to be refused if it be sanctified by Thy word and prayer *(1 Tim. 4:4,5)*: Do Thou look down now, O Merciful One, we humbly beseech Thee, on our prayer and on this Tower which Thy servants have constructed to the glory of Thy most-holy Name, and through Thy heavenly blessing and the prayers of us, Thine unworthy servants, mercifully bless and sanctify it, and manifest it also as fit for the service of Thy most-exalted praise,; and grant remission of sins, by Thy heavenly grace, unto them that have constructed it, and enable them to be partakers of Thy Kingdom. For Thou art a God of mercies, and compassions, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then he sprinkles the Bell Tower round about, saying:

This Bell Tower is sanctified for the glory of the Lord by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And having sprinkled it round about, he stands before the Bell Tower, facing east, and begins:

And that we may be accounted worthy to listen to the Holy Gospel, let us pray to the Lord God:

Choir: Lord, have mercy. *(thrice)*

Priest: Wisdom. Let us attend. Let us listen to the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And the Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 67—Matt. 16:13-18*):

At that time: When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” And they said, “Some say that Thou art John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” Jesus said unto them, “But who do you say that I am?” And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.” And Jesus answered and said unto him, “Blessed art thou, Simon Bar-Jonah, for flesh and blood has not revealed it unto thee, but My Father Who is in Heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of Hades shall not prevail against it.”

Choir: Glory to Thee, O our God, glory to Thee.

And after the Gospel, the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray that this city (*or, if a monastery:* this holy habitation), and every monastery, city, town, and every country be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favorable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous threatening which hangs over us, and have mercy on us.

Again we pray for all our brethren (*if a monastery; if not:* all the people here present), and for all Orthodox Christians.

Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And he makes the usual daily Dismissal.

17.

THE ORDER FOR THE BLESSING OF A BELL

The bell is set near the church in such a way that it may be sprinkled with Holy Water from the outside, the top, and inside. (Thus, it is proper to bless it before it is placed in the bell tower.) If a Bishop performs this service, he is vested in all his hierarchal vestments, or, at least, in Mantya, Epitrachelion, Omophorion and Mitre. (If a Priest performs the service, he is vested in Epitrachelion and Phelonion.) He comes out of the church and proceeds to the bell where Holy Water and a basin for the Holy Water has already been set out on a table appropriately covered. And he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

*And the Clergy sing (*TONE 6*):* Amen. O Heavenly King.... *Then the Reader continues with the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom....*Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalms 148-150:*

Psalm 148

Praise the Lord from the heavens; praise Him in the highest. Praise Him, all you His angels; praise Him, all you His hosts. Praise Him, O sun and moon; praise Him, all you stars and light. Praise Him, you heavens of heavens, and thou water above the heavens. Let them praise the name of the Lord: For He spoke and they came to be; He commanded and they were created. He established them forever, even unto the ages of ages. He set a decree, and it shall not pass away. Praise the Lord from the earth, you dragons and all deeps; fire, hail, snow, frost, *and* stormy wind, *all* fulfilling His word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things and feathered birds; kings of the earth and all peoples, princes and all judges of the earth; young men and maidens, old men and youths. Let them praise the name of the Lord, for His name only is exalted; His praise is above the earth and heaven; and He will raise up the horn of His

people: A hymn for all His saints, for the children of Israel, *and* for a people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise in the congregation of the saints. Let Israel rejoice in Him that made him; let the sons of Sion rejoice in their King. Let them praise His name in chorus; with timbrel and psaltery let them sing unto Him. For the Lord is well pleased with His people, and shall exalt the meek unto salvation. The saints shall boast in glory, and shall be joyful on their beds. The exaltation of God shall be in their throats, and two-edged swords in their hands: To execute vengeance upon the nations, *and* chastisement among the peoples; to bind their kings with fetters, and their glorious ones with manacles of iron; to execute on them the judgment that is written: This glory shall be to all His saints.

Psalm 150

Praise God in His saints; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him according to the multitude of His majesty. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp. Praise Him with timbrel and choir; praise Him with stringed instruments and pipes. Praise Him with sounding cymbals; praise Him with cymbals of jubilation. Let every breath praise the Lord.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* for this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

And immediately he adds the following:

That He will bless this bell to the glory of His holy name with His heavenly blessing, let us pray to the Lord.

That He will grant it the grace that all who hear its sound, whether by day or by night, shall be roused to the glorification of His holy name, let us pray to the Lord.

That by the voice of its ringing all destructive winds, storms, thunder and lightning, and all harmful weather and destructive things of the air may be appeased, calmed and cease to be, let us pray to the Lord.

That it may drive away every power, craft and slander of invisible enemies from all His own faithful people who shall have heard the voice of its ringing, and arouse them to the observance of His commandments, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our Most-holy, Most-pure, Most-blessed and Glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After this, Psalm 28(9) is read:

Psalm 28(9)

Bring unto the Lord, O you sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honor. Bring unto the Lord glory to His name; worship the Lord in His holy court. The voice of the Lord is upon the waters; the God of glory has thundered, the Lord is upon the many waters. The voice of the Lord *is* in might, the voice of the Lord *is* in majesty, the voice of the Lord Who breaks the cedars; yea, the Lord will break the cedars of Lebanon. And He will reduce them to pieces like the calf of Lebanon; and His beloved is like a son of the unicorns. The voice of the Lord Who divides the flame of fire, the voice of the Lord Who shakes the wilderness; yea, the Lord will shake the wilderness of Kadesh. The voice of the Lord makes the hind give birth, and shall strip the forests bare; and in His temple every man tells *of His* glory. The Lord dwells in the flood, yea, the Lord shall sit as king for ever. The Lord will give strength unto His people; the Lord will bless His people with peace.

And at the conclusion of Psalm 28(9):

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

And the Bishop (or Priest) reads this Prayer:

O Lord our God, Who desirest always to be glorified and worshiped by all Thy faithful: In the Old Testament Thou didst command Thy servant Moses, the Lawgiver, to make silver trumpets, and the sons of Aaron, the priests, to blow them when they would offer sacrifice unto Thee, that Thy people, having heard the voice of the trumpets, would prepare themselves to worship Thee, that they might gather themselves together to offer sacrifices unto Thee, and, with the resounding voice of these trumpets in time of war, they might arm themselves with might for victory over *their* enemies. And now, O Most-holy Master, humbly we beseech Thee: Do thou look down mercifully on the fervent supplication of us, Thine unworthy

servants, and upon this bell, fashioned for the service of Thy holy Church, and to the glory of Thy magnificent and all-holy Name. With Thy heavenly blessing and the grace of the Thine All-consecrating Spirit, do Thou bless it and consecrate it, and draw down upon it the power of Thy grace, that Thy faithful servants, having heard the voice of its ring, may be strengthened in piety and faith, and with courage, may oppose all the slanders of the devil, and overcome them by the prayers and everlasting glorification of Thee, the True God, that with haste, day and night, they might be led to the church in prayer and glorification of Thy holy Name. May storms, hail, whirlwinds, fearful thunder and lightning, evil and destructive winds befalling them be appeased, calmed and made to cease at its ringing. For Thou, O Lord our God use not only spiritual and living things for Thy glory and for the salvation and use of Thy faithful, but also inanimate things, such as the Staff of Moses and the Bronze Serpent in the Wilderness, for as Thou dost desire, Thou dost work most-glorious things and perform miracles. For everything is possible for Thee, and nothing is impossible; and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And as everyone standing about bow their heads, the Bishop (or Priest) reads this prayer secretly:

O Master, God the Father Almighty, Who, at the voice of the trumpet, when seven priests went before the Ark of Testimony, didst cause the firm walls of Jericho to fall down and crumble, and didst deliver all living in the city into the hands of Thy people: Do Thou now also fill this bell with Thy heavenly blessing, that the voice of its ringing, when it is heard, may banish the power of contrary winds far away from the cities of Thy faithful, and extinguish all the arrows of their fiery destruction falling upon us, that is, devouring lightning, and by *Thine* all-powerful and mighty right arm, let the falling hail, and every evil and harmful wind be held back and driven away; yea, let them be appeased, calmed and banished. For Thou dost work all these things to Thy glory, that they may be a means to our salvation.

And he exclaims:

For Thine it is to be merciful and to save us, O our God, and unto Thee do we send up glory: to the Father Who is without beginning, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And, taking up the Holy Water, the Bishop (or Priest) sprinkles the top of the bell on the four sides, making the Sign of the Cross, and saying:

This bell is blessed and sanctified through the sprinkling of this Holy Water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

In like manner he sprinkles the inside on the four sides, saying the same. Then, taking up the censer, he censes the bell on the four sides, both inside and out. And as he is doing this, the Clergy read Psalm 69(70).

Psalm 69(70)

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and

let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

When this is finished, the Deacon exclaims:

Wisdom!

Reader: The Reading from Numbers!

Deacon: Let us attend!

And the Reader chants the Reading from the Fourth Book of Moses (Numbers 10:1-10):

And the Lord spoke to Moses, saying: "Make for yourself two silver trumpets; of hammered work you shall make them. And they shall be for you for the calling of the assembly, and the breaking of the camps. And if you shall sound with them, the whole congregation shall be gathered to you before the doors of the Tent of Witness. And if they shall sound with one trumpet, all the rulers, even the heads of the multitudes of Israel shall come to you. When you sound an alarm, the camps pitched to the east shall break. And when you sound an alarm a second time, the camps pitched to the south shall break. And when you sound an alarm a third time, the camps pitched to the west shall break. And when you sound an alarm a fourth time, the camps pitched to the north shall break; they shall sound an alarm at their departures. And when you shall gather together for an assembly, you shall sound, but not an alarm. And the priests, the sons of Aaron, shall sound with the trumpets; and it shall be to you a perpetual statute throughout your generations. And if you shall go forth to war in your land against your enemies who oppress you, then you shall sound a signal with the trumpets; and you shall be remembered before the Lord, and you shall be saved from your enemies. And in the days of your rejoicing, and in your feasts, and in your New Moons, you shall sound with the trumpets over your whole-burnt-

offerings, and over your peace-offerings; and there shall be for you a remembrance before your God: I am the Lord your God."

Then these Stikhera are sung or read, **TONE 2**:

The earth and the other elements move against us who are troubled and stormtossed, O Lord, because of Thy fury *unleashed* because of our sins, having heard the voice of this sign, as it did at the silver trumpets of Moses. With Thy deeply-compassionate eyes, look down upon us, and do not convict us through Thine anger, but, showing loving kindness, forgive us, delivering us from all Thy fearsome threats, for Thou alone art merciful.

(**TONE 1**) O Thou Who, as the Fashioner of all things, alone makest the foundations of the whole earth to struggle, O God, and causest the bed of the sea to shake, deliver us from Thy just reproaches, driving away, at the sound of this sign, bad storms and ill-winds, thunder and lightning. Give us courage to strive always to Thy glory, and to the fulfillment of the commandments of Thy Saints, as Thou art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

(**TONE 4**) O Lord, Who, by Thyself alone, didst fashion all things instantly in the beginning, and Who now, through the voice of this consecrated bell dost effect everything among us: Do Thou banish all despondency and laziness from the hearts of Thy faithful. Graft the fear of Thee, together with godliness, in us who are hastening to prayer, and through Thy power move us to make haste in every good deed, delivering us from every slander of enemies, and preserving us unharmed in a safe haven from destructive winds: through the prayers of the Theotokos and all Thy Saints, as Thou alone art compassionate.

At the conclusion of these:

Deacon: Wisdom! Most-holy Theotokos, save us!

Choir: More honorable than the cherubim and more glorious, beyond compare, than the seraphim, without defilement thou gavest birth to God the Word: True Theotokos, we magnify thee!

Bishop: Glory to Thee, O Christ our God, and our Hope, glory to Thee!

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Master (*or* Father), bless!

And the usual Daily Dismissal.

18.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF THE PLACE WHERE THE BODIES OF CHRISTIANS WHO HAVE REPOSED WILL BE BURIED, THAT IS, A CEMETERY

It is fitting for the Priest to direct that, in the middle of the cemetery there be erected in that place a Cross made out of wood, that a small table be set before it and on it three candles, as well as the other necessary things *for the performing of the* Lesser *Sanctification of Waters. And after [the Sanctification of Waters], the Sanctification of the Cemetery is begun in the following manner:*

Whether the Sanctification of Waters be performed beforehand or not, as there is a Gospel reading during the *Order* of the Sanctification of the Cemetery, the Priest is vested in Epitrachelion and Phelonion.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... Lord, have mercy *(12 times)*. Glory....Come, let us worship...*(thrice). Then:*

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified

in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Priest says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That this cemetery, by Thy grace, may be freed from every snare of contrary spirits and their diverse fantasies, let us pray to the Lord.

That this cemetery, by Thy divine assistance, may receive effective and perfect purification, let us pray to the Lord.

That this cemetery, by Thy gracious purification, may receive an abundance of blessings, let us pray to the Lord.

That this cemetery, by Thy heavenly blessing, may be granted glorious sanctification, let us pray to the Lord.

in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

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For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That this cemetery, by Thy grace, may be freed from every snare of contrary spirits and their diverse fantasies, let us pray to the Lord.

That this cemetery, by Thy divine assistance, may receive effective and perfect purification, let us pray to the Lord.

That this cemetery, by Thy gracious purification, may receive an abundance of blessings, let us pray to the Lord.

That this cemetery, by Thy heavenly blessing, may be granted glorious sanctification, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

When the Litany is concluded, the Priest, sprinkling with Holy Water the Cross and whole place set apart for a cemetery, says (repeatedly)*:*

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

After the sprinkling has been completed, we sing the Troparion, TONE 5*:*

We beseech Thee, O Condescending God: Give rest in the bosom of Abraham, O Christ, to Thy servants, who have been translated unto Thee from the anxieties of life, and who are buried here. Count them worthy of light eternal, overlooking their transgressions, as Thou art good.

Glory to the Father, and to the Son, and to the Holy Spirit.

(*Kontakion,* **TONE 3**) When, according to Thy word, we shall stand before Thy righteous judgment seat, O Lord, let them not be put to shame that believed in Thee, O our Savior. For though we all have sinned, yet we have not turned away from Thee. Therefore we pray Thee for all of Thy righteous ones, O Christ, that having departed from us, they may receive rest, for Thou alone art without sin.

Now and ever, and unto the ages of ages. Amen.

(*Theotokion,* **TONE 4**) Give rest to the souls of them that have departed from this temporary life unto Thee, O Savior, and are buried here, as Thou only art immortal, all-powerful, and alone the Lover of mankind. Forgive, as Thou art compassionate, that which thy have done, and show mercy, O Merciful One, unto the works of Thy hands, by the prayers of the Theotokos, O Only Lover of Mankind.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And he reads this Prayer:

O God Almighty, Protector of souls, Guardian of salvation, and Crowner of the faithful: Do Thou look down mercifully, we pray, upon the humble service of our unworthiness, and purify, bless and sanctify this cemetery for our repose, that the human bodies reposing here of them that have departed this life, may be counted worthy, together with the souls of the faithful, of the joy of eternal life, in the great day of Thy dread judgment. For Thou art the Resurrection, the Life and the Repose of Thy servants who have fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and the Most-holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Let us attend. Peace be unto all.

Reader: And to your spirit.

Priest: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

He leads forth them that were bound, *and* in like manner them that embitter Him, that dwell in the tombs. *(67:7)*

Choir: He leads forth them that were bound, *and* in like manner them that embitter Him, that dwell in the tombs.

Reader: Vs. God is in His holy place; God settleth the solitary. *(67:6-7)*

Choir: He leads forth them that were bound, *and* in like manner them that embitter Him, that dwell in the tombs.

Reader: He leads forth them that were bound, *and* in like manner them that embitter Him.

Choir: That dwell in the tombs.

Priest: Wisdom.

Reader: The Reading from the Acts of the Holy Apostles.

Priest: Let us attend.

The Reader reads the Lesson from the Apostol.

The Acts of the Holy Apostles (*Pericope 32—Acts 13:25-37*):

In those days: as John was finishing his course, he said, "Whom think you that I am? I am not He. But behold, there comes One after me, the shoes of whose feet I am not worthy to loose." Men and brethren, children of the race of Abraham, and whosoever among you fear God, unto you is the word of this salvation sent. For those who dwell in Jerusalem and their rulers, because they knew Him not, nor did they understand the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause for death in Him, yet they asked Pilate that He should be slain. And when they had accomplished all that was written of Him, they took Him down from the tree and laid Him in a sepulcher. But God raised Him from the dead, and He was seen many days by them that came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you the good news of the promise that was made unto the fathers: God has fulfilled the same unto us their children, in that He has raised up Jesus, as it is also written in the second Psalm: "Thou art My Son; this day have I begotten Thee." And concerning that He raised Him up from the dead, now no more to return to corruption, He said thus: "I will give you the faith of the holy David." Therefore, also, he says in another *psalm*: "Thou shalt not permit Thy Holy One to see corruption." For David, after he had served his own generation by the will of God, fell asleep and was laid with his fathers, and saw corruption. But He Whom God raised saw no corruption.

Priest: Peace be unto you.

Reader: And to your spirit.

Priest: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 1**)

Choir: Alleluia. Alleluia. Alleluia.

Priest: Wisdom. Let us attend. Let us listen to the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Priest: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 62—John 19:38-42*):

At that time: Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, entreated Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus, who at first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds in weight. Then they took the body of Jesus and wound it in linen cloths with the spices, as is the manner of the Jews for burial. Now in the place where He was crucified there was a garden, and in the garden a new sepulcher wherein was never man yet laid. Because of the Preparation Day of the Jews, therefore, they laid Jesus there, for the sepulcher was near at hand.

Choir: Glory to Thee, O our God, glory to Thee.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Then he says this Prayer:

O God, Creator of the whole world, Redeemer of the human race, and Perfect Ruler of created things, both visible and invisible: With voices of supplication and pure hearts we beseech Thee: Do Thou purify, bless and sanctify this cemetery, in which the bodies of Thy servants, at the end of this quickly-flowing, brief and temporary life, will rest. And out of Thine abundant loving-kindness, grant unto them that desire it remission of all their sins. And unto the bodies of them that have departed and are buried in this place, and who are in expectation of the first trump of Thine Archangel, be pleased to grant eternal rejoicing. Through the compassions of our Lord Jesus Christ, Thine Only-begotten Son, together with the Most-holy Spirit, with Whom Thou art blessed for ever.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says this Prayer:

O Lord God, by Whose mercy the souls of the faithful find rest, we pray fervently: Do Thou send down Thy Holy Angel as the guardian of this cemetery and the place where their bodies will be buried, and be well-pleased to absolve their souls from the bonds of all their sins, that, always, together with all the Saints they may be glad in Thee forever. O God Almighty, Pre-eternal Father, and Most-holy Lord, Who art the Sanctification of every place and He that makes them better places, from Whom and by Whom every blessing comes down from Heaven to earth: Do Thou be well-pleased to purify, bless and sanctify this place, that this cemetery be a place of sweet

sleep and repose for the bodies of them that have departed, and shall be buried here, and let it be filled with the everlasting sweetness of Thy delight. And may Thy servants that have fallen asleep abide today in the Jerusalem on high, rejoicing and making glad, until the great Day of Judgment, when they shall receive back their own bodies from the graves, and so they may be able to go together, with the fruits of their good deeds, to meet the Lord coming for judgment. For Thou art the Resurrection, the Life and the Repose of Thy servants who have fallen asleep, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then he says the Litany for the Repose of the Departed:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for the repose of the souls of the servant(s) of God, *NN.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*her*, *their*) sins, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) soul(s) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us ask of Christ, the immortal King and God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest prays (secretly):

O God of spirits, and of all flesh, Who hast trampled down death and overthrown the devil, and given life to Thy world: Do Thou Thyself, O Lord, give rest to the soul(s) of Thy departed servant(s), *NN.*, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he (*she*) has (*they have*) committed, whether by word or deed or thought. For Thou art a good God and the Lover of Mankind; because there is no man that lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy word is truth.

Exclamation:

For Thou art the Resurrection, the Life, and the Repose of Thy servant(s), *NN.*, who is (*are*) fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Dismissal:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

Priest: May He Who rose from the Dead, Christ our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross, of the holy glorious Apostles, and of all Thy Saints, have mercy on us and save us, as Thou art good and the Lover of Mankind.

Choir: Amen.

19.

THE OFFICE OF THE BLESSING AND SANCTIFICATION OF THE CROSS OVER A GRAVE

The Priest, vested in Epitrachelion and Phelonion, looking to the east, and censing the new Cross, begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then, Amen, *and the Troparion and Kontakion to the Cross:*

Troparion, **TONE 1**:

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of Thy Cross preserve Thy habitation.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Kontakion, **TONE 4**:

As Thou wast voluntarily crucified for our sake, grant mercy unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest reads this Prayer:

O Lord God of glory, Father Almighty, God of Sabaoth, Who, by the Tree of Life in the middle of Paradise, hast prefigured the Lifegiving Cross,

on which Thy beloved Son was nailed, O Wise One, and, putting death to death by death, didst grant it to His Church as an invincible weapon, the confirmation of the Faith, a strong hope of salvation and the receiving of life: We, Thy servants, therefore, who have been counted worthy *to receive* freely so much of Thy grace, and being thankful, offer glory, thanksgiving and humble worship in prayer unto Thy majesty. Do Thou send down, now, the grace of Thy Most-holy Spirit, looking down, mercifully, upon this Emblem of the Cross, which signifies the grave where Thy servant who has fallen asleep lies, and bless and sanctify it; grant it to be a dread and mighty sign against all enemies, both visible and invisible, and the driving away and repulse of every snare and increase of the devil, that it may be the firm protection of Thy people, the confirmation of the Faith, the fortification of hope, victory against invaders and success in all virtues. And be Thou a merciful Hearer of all them that bow down in worship unto Thee through this Emblem and offer up petitions unto Thee, and a rich Bestower of all their petitions that are unto salvation. And, as Thou hast freed the world, by the Cross, from the judgment of sin, in this manner Thy servants have faithfully completed this Emblem of the Cross, and it has been raised up here out of love for the dead, who have fallen asleep, and are lying here. By the power of the Cross of Thy Beloved Son, show them always to be victors against sin, grant them all Thine earthly and heavenly good things, ever directing all the faithful, by the Cross, to the good, and lead them to the receiving of heavenly crowns. For Thou art the Fountain of Sanctification, and the Giver of all good things, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Priest, sprinkling the Cross three times with Holy Water, says:

This Emblem of the Cross is sanctified by the grace of the Most-holy Spirit, by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit Amen. *(thrice)*

And immediately the Dismissal:

May He Who, for the sake of our salvation, was crucified on the Tree of the Cross, voluntarily accepted death, and arose from the dead on the Third Day, Christ our true God: *and the rest, as usual.*

There is no Blessing in the ***Book of Needs*** for an ordinary tombstone; Orthodox tradition requires a Cross over the grave, or at the minimum a Cross inscribed on the stone.

20.

‡THE ORDER FOR THE BLESSING OF A GRAVE

(IN AN UNCONSECRATED CEMETERY)

This *Order* is not found in the ***Book of Needs***, but is appropriate for the blessing of a grave site, or even an already-occupied Grave (or Graves), which may be found in an unconsecrated, non-Orthodox Cemetery, as is often the case in these times.

The Priest begins: Blessed is our God.... *Then:* Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then:*

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And he reads this Prayer:

O Master, Lord our God, through Whose mercy the souls of the faithful find rest: Do Thou bless the Grave(*s*) of this Thy servant, *N.* (*these Thy servants, NN.*), and send down Thy holy Angel to guard it, that the body (*bodies*) which shall be (*is/are*) buried here may find it a habitation of repose even until Thy Second Coming and his (*her/their*) own resurrection, and that his (*her/their*) soul(*s*), loosed from every bond of sin, may be counted worthy of eternal joy with Thy Saints in the heavenly courts. For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Priest, sprinkling the Grave(s) three times with Holy Water, says:

This Grave is (*these Graves are*) sanctified by the grace of the Most-holy Spirit, by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit Amen. *(thrice)*

And immediately the Dismissal.

II. ICONS

21.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF ICONS OF THE MOST-HOLY LIFE-ORIGINATING TRINITY

IN IMAGES OF THE THREE ANGELS, OR OF THE BAPTISM, OR OF THE TRANSFIGURATION, OR OF THE DESCENT OF THE HOLY SPIRIT

A table, appropriately covered, is set before the Ambon and on it are placed the Icon (or as many as there will be), as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 66(7).*

Psalm 66(7)

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless

us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God, Who art glorified in the Holy Trinity; Whom neither mind is able to comprehend nor word able to express; Whom no one among men has ever seen, but only as we have learned from the Holy Scriptures and the Apostles who preached the word of God, thus we believe and thus we confess Thee God the Father without beginning, and Thy Son one in essence, and Thy Spirit, co-enthroned and equal in essence. And as the Old Testament tells us of Thine appearing in the image of the three angels to the most-glorious Patriarch Abraham, so too in the New, in a voice the Father bestowed grace upon the Son in the flesh in the Jordan, and the Holy Spirit was revealed in the form of a dove. And again, the Son Who ascended in the flesh to Heaven, and sits at the right hand of God, sent down the Comforter, the Spirit, in the form of fiery tongues; and on Tabor, the Father in a voice, the Holy Spirit in a cloud, and the Son in truly-bright light, showed themselves to the three Disciples. Thus, as an everlasting remembrance, we confess Thee, God Who alone is glorified, not just with our mouths, but we "write" an image, not to make this a god, but that when we gaze upon it with our fleshly eyes, we might see Thee, our God, in our minds; and when we honor it, to glorify and magnify Thee the Creator, our Redeemer and Sanctifier, and to call to remembrance Thine immeasurable beneficence: for the honor given to the image passes on to the prototype. Having expressed our pious intent, we now have laid out this Icon (*these Icons*) before Thy majesty, and we pray and entreat and humbly beseech Thy deep compassion: Do Thou look down mercifully upon us and send down Thy heavenly blessing, and in Thy Thrice-holy Name, bless and sanctify it (*them*), that

those who piously honor it (*them*), and humbly bow down before Thee in it (*them*), and pray in faith, may find mercy and receive grace, and be freed from every misfortune and sorrow, and that they may receive remission of sins and be counted worthy of the Kingdom of Heaven: Through the grace and compassion and love for mankind of Thee, the One God glorified in Three, Father, Son, and Holy Spirit, to Whom be glory, now and ever and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord God, glorified and worshiped in the Holy Trinity, do Thou hearken now unto our prayer and send down Thy divine heavenly blessing, and bless and sanctify this Icon (*these Icons*) by the sprinkling of this Holy Water, to Thy glory and to the salvation of Thy people.

And he exclaims:

For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest sprinkles the Icon(s) with Holy Water, saying:

This Icon is (*These Icons are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he reads (or sings) this Stikheron, **TONE 8**:

Come, O people, and let us worship the Godhead in three Persons, the Son in the Father, with the Holy Spirit. For the Father, outside time, begot the Son Co-eternal and Co-enthroned, and the Holy Spirit Who is in the Father and is glorified together with the Son: One Power, one Essence, one Godhead, Whom worshiping we all say: Holy God, Who hast created all things by the Son through the operation of the Holy Spirit; Holy Mighty, by Whom we have come to know the Father, and by Whom the Holy Spirit camest into the world; Holy Immortal, the Comforting Spirit, Who proceedeth from the Father, and resteth in the Son. O Holy Trinity, glory to Thee!

And the Priest pronounces the Dismissal. (Let it be known that if the Icon(s) be of the Holy Trinity, the above Stikheron is sung. But if it (they) be of the Theophany, or of the Transfiguration, or of the Descent of the Holy Spirit, then the Troparion and Kontakion of the Feast is sung (or read), and the Festal Dismissal follows.)

22.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF ICONS OF CHRIST,

OF THE FEASTS OF THE LORD, ONE OR MANY

A table, appropriately covered, is set before the Ambon and on it are placed the Icon of the Savior (or as many Icons as there may be), as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 88(9).*

Psalm 88(9)

Of Thy mercies, O Lord, will I sing for ever; unto generation and generation will I proclaim Thy truth with my mouth. For Thou hast said: Mercy shall be built up forever. In the heavens shall Thy truth be prepared. I made a covenant with My chosen ones. I swore unto David my servant: I will prepare thy seed for ever, and I will build up thy throne unto generation and generation. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints. For who in the clouds shall be compared to the Lord? And who shall be like unto the Lord among the sons of God? God Who is glorified in the council of the saints is great and terrible above all that are round about Him. O Lord God of hosts, who is like unto Thee? Mighty art Thou, O Lord, and Thy truth is round about Thee. Thou rulest the power of the sea, Thou calmest the tumult of its waves. Thou hast humbled the proud like wounded men; with the arm of Thy power Thou hast

scattered Thine enemies. Thine are the heavens, and Thine is the earth; the world and the fullness thereof Thou hast founded. The north and the sea Thou hast created; Tabor and Hermon shall rejoice in Thy name. Thine arm is with power; let Thy hand be made strong, and Thy right hand be lifted up. Justice and judgment are the preparation of Thy throne; mercy and truth shall go before Thy face.

Blessed are the people who know the festal shout. O Lord, in the light of Thy countenance shall they walk, and in Thy name shall they rejoice all the day long, and in Thy justice shall they be exalted. For Thou art the glory of their strength, and in Thy good pleasure shall our horn be lifted up. For *our* protection is of the Lord and of our King, the Holy One of Israel. Then Thou spokest in a vision to Thy sons, and didst say: I have laid *My* help upon one that is mighty; I have raised up one chosen out of My people. I have found David My servant; with My holy oil have I anointed him. For My hand shall defend him and My arm shall strengthen him. No advantage shall *his* enemy have over him, and the son of iniquity shall not avail to do him any harm. And I will cut down his enemies before his face, and them that hate him, shall I put to flight. And My truth and My mercy shall be with him, and in My name shall his horn be lifted up. And I will set his hand in the sea, and his right hand in the rivers. He shall call upon Me: Thou art My Father, my God, and the Helper of my salvation. And as for Me, I will make him My firstborn, higher than the kings of the earth. I shall keep for him My mercy for ever, and My covenant shall be faithful unto him. And I will establish his seed unto ages of ages, and his throne *shall be* as the days of heaven. If his sons forsake My law, and if they walk not in My judgments, if My statutes they profane and they keep not My commandments, I will visit with a rod their iniquities, and their injustices with scourges. But My mercy I will not disperse from them, nor will I wrong them in My truth. Neither will I profane My covenant; and the things that proceed from My lips I will not make void. Once have I sworn by My holiness that I will not lie to David: His seed shall abide for ever; and his throne shall be as the sun before Me, and as the moon that is perfect for ever and is a faithful witness in heaven.

But Thou hast rejected and despised, Thou hast been angry with Thine anointed. Thou hast overthrown the covenant of Thy servant; Thou hast profaned his sanctuary unto the earth. Thou hast broken down all his

hedges; Thou hast made his strongholds a terror. All them that pass along the way have plundered him; he has become a reproach unto his neighbors. Thou hast lifted up the right hand of them that afflict him; Thou hast made glad all his enemies. Thou hast turned back the help of his sword, and hast not helped him in battle. Thou hast made an end to his purification; Thou hast cast his throne down to the ground. Thou hast shortened the days of his time; Thou hast poured down shame upon him. How long, O Lord? Wilt Thou turn away unto the end? Shall Thine anger burn like fire? Remember what my substance is. Hast Thou created in vain all the sons of men? Who is the man that shall live and not see death? Can he deliver his soul out of the hand of Hades? Where are Thine ancient mercies, O Lord, which Thou didst swear unto David in Thy truth? Remember, O Lord, the reproach of Thy servants, which I have held in my bosom from many nations, with which Thine enemies have reproached, O Lord, with which they have reproached the exchange of Thine anointed. Blessed be the Lord for ever. So be it! So be it!

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, God of our Fathers, Who didst desire to deliver Thy people, Chosen Israel, from the deception of idol-worship, and ever to hold them unswervingly in the knowledge and service of Thee, alone True God, Thou didst, with threats, forbid them, that they not make for themselves images and likenesses of things contrary to Thee, the True God, in order to worship and serve them as God. And again that likenesses and images might glorify not strange false gods, but the most-holy and magnificent name of Thee, the one True God, first, in Thy commands to Moses, Thou didst order a sanctuary, and that two golden cherubim be set over the Ark of Testimony in the two corners of the *place* of purification, and for many cherubim, the work of weavers, to be fashioned and placed on the

curtains; also two cherubim made of cypress wood covered with gold were placed by Solomon in the altar; and Thou didst command that the Ark, in which were the stone Tablets of the Commandments, the Golden Pot, and Aaron's Rod, should be there with the people, signifying the majesty of Thy glory, and retaining the memory of Thy most-glorious miracles and bounties, and (even if the work of men's hands) that these should be honored with fear and trembling, with God-pleasing veneration, with censing, and with prayer *offered up* before it. And this honor, as if rendered unto Thee Thyself, Thou didst accept mercifully. And in the fullness of time, Thou didst send Thine Only-begotten Son, our Lord Jesus Christ, born of a woman, the Ever-Virgin Mary. He took the form of a servant, and appeared in the likeness of man, the likeness of His own most-pure Image. Having touched a towel to His divine Face, He made an image, which He sent to Abgar, Prince of Edessa. Through it He healed him from his infirmity; and upon all coming unto this *Image* and venerating it with faith, He didst bestow countless healings and many miraculous bounties. And we also, O Gracious and Almighty Master, with honor have set before Thee this Icon (*these Icons*) of Thy Beloved Son, in remembrance of the saving Incarnation, and all His most-glorious miracles and bounties which He showed to the human race, when He appeared as a man on earth, yet knowing that honor rendered the image ascends to the prototype; and falling down before it (*before them*), we earnestly pray: Do Thou look down with mercy upon us and upon this Icon (*these Icons*), and for the sake of the Incarnation and appearance of Thine Only-begotten Son, in whose memory we have fashioned this Icon (*these Icons*), send down upon it (*them*) Thy heavenly blessing and the grace of the Most-holy Spirit, and bless and sanctify it (*them*); and grant it (*them*) the power that heals and dispels all diabolical snares; and fill it (*them*) with the blessing and strength which that other holy Icon Not-Made-By-Hands richly acquired from the touching of the holy and most-pure Face of Thy Beloved Son, whereby, through its (*their*) powers and miracles, it (*they*) may act for the confirmation of the Orthodox Faith and the salvation of Thy faithful people, and whereby all that are bowing down in worship before them to Thee and Thine Only-begotten Son, and the Most-holy Spirit, earnestly praying and calling upon *Him* in faith, might be heard. For Thou art our sanctification, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy

Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

Hearken, O Lord my God, from Thy holy dwelling-place and from the throne of glory of Thy kingdom, and mercifully send down Thy holy blessing upon this Icon (*these Icons*), and by the sprinkling of this Holy Water bless and sanctify it (*them*), and grant it (*them*) the power to heal every sickness and infirmity, and to drive away every diabolical snare from all that in faith will have turned unto it (*them*), who will bow down in worship unto Thee through it (*them*), praying to it (*them*) and seeking refuge in it (*them*); and may their prayer ever be heard and be well-pleasing unto Thee.

And he exclaims:

Through the grace and compassion of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest sprinkles the Icon(s) with Holy Water, saying:

This Icon is (*These Icons are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately the Priest censes the Icon(s) and bows down, singing (or reading) this Troparion, **TONE 2**:

We bow down in worship before Thy most-pure Image, O Good One, entreating forgiveness of our transgressions, O Christ God. For of Thine Own will Thou wast pleased to ascend the Cross in the flesh, that Thou mightest deliver them, whom Thou hadst created, from the slavery of the enemy. Therefore, we cry out to Thee in thanksgiving: Thou didst fill all things with joy, O our Savior, when Thou didst come to save the world.

And kissing the Icon, he sings (or says):

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(**TONE 4**) Thy divine form is represented on the Icon, O Christ God, for we discern clearly Thy nativity from the Virgin. We preach Thine inexpressible miracles, calling to remembrance Thy voluntary crucifixion. Demons, in terror, are driven away from it, and the impious lament in torment at its closeness.

And immediately he pronounces this Dismissal:

May He Who in His inexpressible providence before His voluntary Passion, condescended to represent without hands on the towel the Image of His most-pure face, that of the God-Man, Christ our true God, through the prayers of His Most-pure Mother, and of all His Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

And he sets the Image, with honor, in its own place, giving thanks to God.

23.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF ICONS OF THE MOST-HOLY THEOTOKOS, ONE OR MANY

A table, appropriately covered, is set before the Ambon and on it are placed the Icon of the Theotokos (or as many Icons as there may be), as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 44(5).*

Psalm 44(5)

My heart has poured forth a good word; I speak of my works to the king; my tongue is the pen of a swiftly writing scribe. Thou art comely with beauty more than the sons of men; grace has been poured forth on Thy lips. Therefore has God blessed Thee for ever. Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty. And bend Thy bow and prosper and reign, because of truth and meekness and righteousness; and Thy right hand shall guide Thee wondrously. Thine arrows are sharp, O Mighty One, (under Thee peoples shall fall) in the heart of the enemies of the king. Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, Thy God, has anointed Thee with the oil of gladness more than Thy companions. Myrrh and stacte and cassia *are exhaled* from Thy garments, from the ivory palaces, whereby they have made Thee glad in Thy honor, *even* the daughters of kings. At Thy right hand stood the queen, clothed in robes wrought with gold, adorned in diverse colors.

Hearken, O daughter, and see, and incline thine ear; and forget thy people and the house of thy father. And the King shall desire thy beauty, for He Himself is thy Lord, and thou shalt bow down to Him in worship. And the daughters of Tyre *shall worship Him* with gifts; the rich among the people shall pray before thy face. All the glory of the daughter of the King is within; with robes wrought with gold is she robed, adorned with diverse colors. The virgins that follow after her shall be brought unto the King; her companions shall be brought unto Thee. They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King. In place of thy fathers, sons are born to thee; thou shalt make them princes over all the earth. I shall make thy name to be remembered in all generations. Therefore shall the peoples give praise unto thee for ever, even unto the ages of ages.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord, our God, Thou didst will that Thy Son, of one essence with Thee and pre-eternal together with Thee, become incarnate of the Most-pure, Ever-Virgin Mary, and through His most-pure Nativity from her making her Theotokos, Thou didst make her the Protectress, Helper and Mediatress of all the faithful: Do Thou look down now upon us who are humbly praying, calling her truly Theotokos, and as we are faithful, in faith we have called unto Thee in prayer through her. Having heard us, through her prayers fulfil our petitions and prayers, and send down the grace of Thy Most-holy Spirit upon this Icon (*these Icons*) which Thy servants have fashioned in her honor and memory; bless and sanctify it (*them*) with Thy heavenly blessing, and grant unto it (*them*) the power and strength of miraculous works. Make it a healer and fountain (*Make them healers and fountains*) of cures for all hastening unto it (*them*) in sickness, and entreating help from Thee for the sake of the Theotokos. And count worthy to receive

deliverance, protection and quick help, all them that worship, as is meet, before this Icon (*these Icons*) of the Most-blessed Theotokos and Mother of our Lord Jesus Christ, Thy Beloved Son, and who will call upon her as the Protectress of the Christian race for prayer unto Thee, and for help in trouble and necessity. Mercifully bestow upon them remission of sins, that they may quickly receive from Thee the grace requested, and find the mercy desired of Thy love for mankind, making them partakers of the Kingdom: Through the compassion of Thine Only-begotten Son Who was born in the flesh of her, the Incarnate God and our Savior, Jesus Christ, with Whom unto Thee are due all glory, honor and worship, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Master, God the Father Almighty, desiring to elect out of the entire race of man, one pure dove and unblemished lamb, the Ever-Virgin Mary, to be the Mother of Thine Only-begotten Son, and to sanctify the dwelling-place *found* for Him by the infusion of the Most-holy Spirit, higher and more-honorable than the cherubim and the seraphim, and more glorious than all creation, Thou didst make her the Mediatress and Intercessor for the human race. Through her prayers and intercessions, by Thy grace in the sprinkling of this Holy Water, bless and sanctify this Icon (*these Icons*) fashioned in her honor and memory, and to the glory of Thine Only-begotten Son, One in Essence *with Thee*, Who was born of her, and of Thee, His Father Who art without beginning, and of Thy Most-holy and Lifegiving

Spirit, and manifest in it, unto all who pray before it in faith, healing of spiritual and bodily infirmities, deliverance from all slanders of the enemy, and powerful protection. And make their prayers well-pleasing unto Thee.

Ahd he exclaims:

Through the compassion of Thine Only-begotten Son born in the flesh of her, our Lord Jesus Christ, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest sprinkles the Icon(s) with Holy Water, saying:

This Icon is (*These Icons are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately these Troparia to the Theotokos are sung, **TONE 1**:

Under thy protection we take refuge, O Theotokos Virgin. Disdain not the supplications of us who are in afflictions; but deliver us from misfortunes, O Only Pure and Blessed One.

Rejoice, O Virgin Theotokos, Mary, full of Grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 1**) From thy holy Icon, O Most-pure Theotokos, cures and healing are granted, abundantly, unto all that hasten unto it in faith, calling out from their hearts for thy protection. Thereby, O Virgin, visit my infirmities, and heal my spiritual and bodily wounds.

Now and ever, and unto the ages of ages. Amen.

(SAME TONE) O Pure Virgin, do thou manifest thyself as a Protectress and powerful Mediatress unto them that, with love, venerate thy holy Icon, and, with one accord, proclaim thee as the true Mother of God, banishing from them every evil, as thou art able to do all that thou dost desire.

And then:

It is truly meet to bless thee, O Theotokos, ever blessed and most pure, and the Mother of our God. More honorable than the cherubim, and more glorious, beyond compare, than the seraphim, without defilement thou gavest birth to God the Word: True Theotokos, we magnify thee!

And having kissed the Icon, the Priest pronounces the usual Dismissal. Let it be known, however, that if the Icon should be of one of the Feasts of the Theotokos, immediately after its consecration, we sing the festal Troparion and Kontakion, and then the Troparia previously-appointed.

24.

THE ORDER FOR THE BLESSING *AND SANCTIFICATION* OF ICONS OF A SAINT, ONE OR MANY

A table, appropriately covered, is set before the Ambon and on it are placed the Icon of the Saint (or as many Icons as there may be), as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icon(s) in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 138(9).*

Psalm 138(9)

O Lord, Thou hast proved me and Thou knowest me; Thou knowest my sitting down and my rising up. Thou hast understood my thoughts from afar; my path and my line hast Thou searched out, and all my ways hast Thou foreseen, for there is no guile in my tongue. Behold, O Lord, Thou knowest all things—the last and those of old; Thou hast fashioned me and hast laid Thy hand upon me. Thy knowledge is too wonderful for me; it is very difficult, I cannot attain to it. Whither shall I go from Thy Spirit? And from Thy presence whither shall I flee? If I go up into heaven, Thou art there; if I go down into Hades, Thou art there. If I take up my wings early in the morning, and abide in the uttermost parts of the sea, even there also shall Thy hand guide me, and Thy right hand shall uphold me. And I said: Perhaps darkness shall press upon me, and the night shall be *turned into* light in my delight. For darkness will not be darkness with Thee, and night shall be bright as the day; as is the darkness thereof, even so is the light thereof. For Thou hast possessed my reins; Thou hast accepted me from my mother's womb. I will give praise unto Thee, for Thou art awesomely wondrous;

wonderful are Thy works, and my soul knows it right well. My bone which Thou madest in secret was not hidden from Thee, nor my substance in the nethermost parts of the earth. Mine unformed *substance* did Thine eyes see, and in Thy book all shall be written; day by day they are formed, *when as yet* there be no one among them. But to me, exceedingly honorable are Thy friends made, O God; their principalities are exceedingly strengthened. I will number them, and they shall be multiplied more than the sand; I arose and I am still with Thee. Oh, that Thou wouldest slay the sinners, O God. You men of blood, depart from me, for you are quarrelsome in your thoughts. In vain shall they take Thy cities. Have I not hated them, O Lord, that hate Thee, and because of Thine enemies have I not pined away? With perfect hatred have I hated them; they are *reckoned* enemies with me. Prove me, O God, and know my heart; examine me, and know my paths. And see if the way of iniquity be in me; and guide me in the eternal way.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, God of our Fathers: Thou didst command of old in the Old Testament that the likeness of the cherubim of wood and gold and the work of weavers be fashioned in the Tent of Testimony; and now, Thou dost not reject, but acceptest images and likenesses of Thy favorites, the Saints, so that Thy faithful servants, looking on them, might glorify Thee Who hast been glorified in them, striving zealously in life and deed to imitate them, and through them counted worthy to be receptacles of Thy Grace and Kingdom. Do Thou look now, we pray Thee, upon this Icon (*these Icons*), represented and "written" in honor and memory of Thy Saint, *N.* (*Saints, NN.*), and through Thy heavenly blessing, bless and sanctify it (*them*), and all honoring it (*them*), worshiping Thee and praying to Thee before it (*them*), and calling upon Saint, *N.* (*Saints, NN.*) to pray unto Thee; and as unto Thy servant and friend (*servants and friends*), hearken mercifully and be Thou a gracious and bountiful Bestower, delivering him (*her/them*)from every affliction and necessity, and freeing him (*her/them*) from every sickness, both spiritual and bodily, granting unto them that desire it, Thy grace and loving-kindness, through the prayers of Thy Saint, *N.* (*Saints, NN.*). For Thou art the Fountain of Sanctification and the Giver of Good, and unto Thee do we offer up glory, together with Thine Only-begotten son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord, our God: Although Thou didst create man according to Thine own Image and Likeness, yet there was corruption through the disobedience of the first-formed *man*. Then, through the Incarnation, Thy Christ, accepting the form of a servant, was found in the image of a man; and having renewed him, He brought him to the first inheritance of Thy Saints. And piously honoring the representations of them, we honor the Saints who are in Thine Image and Likeness. And, honoring them, we honor and glorify Thee as the Prototype. Therefore, we beseech Thee: Do Thou send down Thy grace, and through the sprinkling of this Holy Water, bless and sanctify this Icon (*these Icons*) unto Thy glory, to the honor and memory of Thy Saint, *N.* (*Saints, NN.*) and all honoring this Icon (*these Icons*); and bless them that offer up their prayers before it (*them*), and mercifully count them worthy to find grace before Thee.

And he exclaims:

Through the grace and compassion and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest sprinkles the Icon(s) with Holy Water, saying:

This Icon is (*These Icons are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he reads (or sings) the Troparion and Kontakion to the Saint (or Saints) whose Icon it is, and kissing the Icon reverently, he pronounces the usual Dismissal, commemorating the Saint(s) whose Icon it is.

25.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF VARIOUS ICONS, LAID OUT TOGETHER

A table, appropriately covered, is set before the Ambon, and on it are placed these Icons, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 88(9).*

Psalm 88(9)

Of Thy mercies, O Lord, will I sing for ever; unto generation and generation will I proclaim Thy truth with my mouth. For Thou hast said: Mercy shall be built up forever. In the heavens shall Thy truth be prepared. I made a covenant with My chosen ones. I swore unto David my servant: I will prepare thy seed for ever, and I will build up thy throne unto generation and generation. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints. For who in the clouds shall be compared to the Lord? And who shall be like unto the Lord among the sons of God? God Who is glorified in the council of the saints is great and terrible above all that are round about Him. O Lord God of hosts, who is like unto Thee? Mighty art Thou, O Lord, and Thy truth is round about Thee. Thou rulest the power of the sea, Thou calmest the tumult of its waves. Thou hast humbled the proud like wounded men; with the arm of Thy power Thou hast scattered Thine enemies. Thine are the heavens, and Thine is the earth; the world and the fullness thereof Thou hast founded. The north and the sea Thou hast created; Tabor and Hermon shall rejoice in Thy name. Thine arm is with power; let Thy hand be made strong, and Thy right hand be lifted up.

Justice and judgment are the preparation of Thy throne; mercy and truth shall go before Thy face.

Blessed are the people who know the festal shout. O Lord, in the light of Thy countenance shall they walk, and in Thy name shall they rejoice all the day long, and in Thy justice shall they be exalted. For Thou art the glory of their strength, and in Thy good pleasure shall our horn be lifted up. For *our* protection is of the Lord and of our King, the Holy One of Israel. Then Thou spokest in a vision to Thy sons, and didst say: I have laid *My* help upon one that is mighty; I have raised up one chosen out of My people. I have found David My servant; with My holy oil have I anointed him. For My hand shall defend him and My arm shall strengthen him. No advantage shall *his* enemy have over him, and the son of iniquity shall not avail to do him any harm. And I will cut down his enemies before his face, and them that hate him, shall I put to flight. And My truth and My mercy shall be with him, and in My name shall his horn be lifted up. And I will set his hand in the sea, and his right hand in the rivers. He shall call upon Me: Thou art My Father, my God, and the Helper of my salvation. And as for Me, I will make him My firstborn, higher than the kings of the earth. I shall keep for him My mercy for ever, and My covenant shall be faithful unto him. And I will establish his seed unto ages of ages, and his throne *shall be* as the days of heaven. If his sons forsake My law, and if they walk not in My judgments, if My statutes they profane and they keep not My commandments, I will visit with a rod their iniquities, and their injustices with scourges. But My mercy I will not disperse from them, nor will I wrong them in My truth. Neither will I profane My covenant; and the things that proceed from My lips I will not make void. Once have I sworn by My holiness that I will not lie to David: His seed shall abide for ever; and his throne shall be as the sun before Me, and as the moon that is perfect for ever and is a faithful witness in heaven.

But Thou hast rejected and despised, Thou hast been angry with Thine anointed. Thou hast overthrown the covenant of Thy servant; Thou hast profaned his sanctuary unto the earth. Thou hast broken down all his hedges; Thou hast made his strongholds a terror. All them that pass along the way have plundered him; he has become a reproach unto his neighbors. Thou hast lifted up the right hand of them that afflict him; Thou hast made glad all his enemies. Thou hast turned back the help of his sword, and hast

not helped him in battle. Thou hast made an end to his purification; Thou hast cast his throne down to the ground. Thou hast shortened the days of his time; Thou hast poured down shame upon him. How long, O Lord? Wilt Thou turn away unto the end? Shall Thine anger burn like fire? Remember what my substance is. Hast Thou created in vain all the sons of men? Who is the man that shall live and not see death? Can he deliver his soul out of the hand of Hades? Where are Thine ancient mercies, O Lord, which Thou didst swear unto David in Thy truth? Remember, O Lord, the reproach of Thy servants, which I have held in my bosom from many nations, with which Thine enemies have reproached, O Lord, with which they have reproached the exchange of Thine anointed. Blessed be the Lord for ever. So be it! So be it!

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Almighty, God of our Fathers, glorified and worshiped in the Holy Trinity, Whom neither mind is able to comprehend nor word able to express, Whom no one among men has ever seen, as we have learned from the Holy Scriptures, thus we believe and thus we confess Thee God the Father without beginning, and Thy Son one in essence, co-enthroned with Thy Spirit. Thou Who in the Old Law didst reveal Thyself unto Thy Patriarch Abraham in the image of the three Angels, and in the latter days after the Incarnation of the Only-begotten Son of God, our Lord Jesus Christ, from the Ever-Virgin Mary, in the Baptism by John in the Jordan, in the truly-bright Transfiguration on Tabor, in the most-glorious Ascension on Olivet, didst show us the image of the Most-holy Trinity; Thou didst instruct us also to honor the wonderworking Image Not-Made-By-Hands of our Lord Jesus Christ depicted on the towel and sent to Abgar, the Prince of Edessa, which healed him and many others sick with the wounds of sickness; Who didst not reject, but acceptest also the images and likenesses of Thy

holy Saints: Do Thou Thyself look down now also on these Icons which Thy servants have fashioned in honor and glory of Thee, One in Trinity, the Holy and Glorious God, and Thine Only-begotten Son, our Lord Jesus Christ, His most-pure and truly-blessed Mother, our Sovereign Lady the Most-holy Theotokos and Ever-Virgin Mary, and in memory of Thy Saint(s) *(NN.)*, and bless them and sanctify them and grant them healing power, that they may drive away every snare of the devil, that they may cause the prayers of all diligently praying before them to be heard, that they may draw down Thy mercy, loving of mankind, and that they may receive grace. For Thou art our sanctification, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O eternal, invisible and incomprehensible Lord Who, in ancient times in the Old Law didst command that in the Tent of Testimony and the Temple of Solomon there be made likenesses of the cherubim of wood, gold and embroidery, and Who now acceptest images not only in remembrance of Thy saving benefactions and divine manifestations to the human race made in honor and glory of Thy most-holy Name, but also rejecteth not those fashioned in remembrance of and in imitation of Thy holy Saints, hearken unto our humble prayer: Do Thou bless these Icons and sanctify them, and grant them grace and power to drive out demons and to heal all infirmities.

And he exclaims:

For Thou art He that blesseth and sanctifieth all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Icons laid out, with holy water, saying:

These Icons are sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And having sprinkled them, the Priest censes them and bows down in [veneration] before them and kisses them. And the Choir sings the Festal Troparia; and the Priest pronounces the Dismissal.

III. OTHER LITURGICAL OBJECTS

26.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF SERVICE VESSELS,

THAT IS, THE PATEN, CHALICE, STAR AND SPOON WITH THEIR COVERINGS, WHEN BROUGHT FORTH TOGETHER

A table, appropriately covered, is set before the Ambon, and on it are placed the Vessels, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 22(3).*

Psalm 22(3)

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall

follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Almighty Master, Lord our God: Having given to Moses, Thy servant, the Law, ordinances and rituals, Thou didst command that vessels of gold and silver be made and sanctified in the sanctuary built to the glory of Thy most-holy Name, for the bringing-forth of various sacrifices to Thee, our True God (as these were the shadow and image of our present true Bloodless Sacrifice). Do Thou Thyself now also, O Lord the Lover of Mankind, bless this Paten, Chalice, Star and Spoon, together with their Coverings, and sanctify them by the power, action and grace of Thine All-holy and Lifegiving Spirit, that on them may be brought forth unto Thee the True, Bloodless and Reasonable Sacrifice, the most-holy Body of our Great God and Savior Jesus Christ, Thy Son Who, for us and for the sake of our salvation offered Himself once unto Thee, His God and Father, as an acceptable Sacrifice on the Altar of the Cross. For unto Thee, together with Him and Thy Most-holy, Good and Lifegiving Spirit is due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, do Thou look down now on the prayer of me, Thine unworthy servant, and send down the riches of Thy blessings on these Vessels and sanctify them by Thy Holy Spirit through the sprinkling of this Holy Water, that they may be worthy receptacles of the most-pure Body and precious Blood of Thy Christ.

And he exclaims:

For Thou art the Fountain of Sanctification, and unto Thee, together with Thine Only-begotten Son and Thy Most-holy, Good and Lifegiving Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vessels with Holy Water, saying:

These Vessels are sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If he now intends to serve, the Priest himself takes up the Vessels and carries them into the Altar. And having set them on the Table of Oblation, he begins the service. If he will not serve, he pronounces, as usual, the daily Dismissal, and then carries the Vessels into the Holy Altar.

27.

PRAYER OVER A NEW PATEN ALONE

A table, appropriately covered, is set before the Ambon, and on it is placed the Paten, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 22(3).*

Psalm 22(3)

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Almighty Master, Lord our God: Giving unto Moses, Thy servant, the Law, ordinances and rituals, Thou didst command that vessels of gold and silver be made and sanctified in the sanctuary built to the glory of Thy most-holy Name, for the bringing-forth of various sacrifices to Thee, our True God (since these were the shadow and image of our present true Bloodless Sacrifice). Do Thou Thyself now also, O Lord, the Lover of Mankind, bless this Paten, and sanctify it by the power, action and grace of Thine All-holy and Lifegiving Spirit, that on it may be brought forth unto Thee, the True, Bloodless and Reasonable Sacrifice, the most-holy Body of our Great God and Savior Jesus Christ, Thy Son Who, for us and for the sake of our salvation offered Himself once unto Thee, His God and Father, as an Acceptable Sacrifice on the altar of the Cross. For unto Thee, together with Him and Thy Most-holy, Good and Lifegiving Spirit are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, do Thou look down now on the prayer of me, Thine unworthy servant, and send down the riches of Thy blessings on this Paten and sanctify it by Thy Holy Spirit through the sprinkling of this Holy Water, that it may be a worthy receptacle of the most-pure Body of Thy Christ.

And he exclaims:

For Thou art the Fountain of Sanctification, and unto Thee, together with Thine Only-begotten Son and Thy Most-holy, Good and Lifegiving Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Paten with Holy Water, saying:

This Paten is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If he now intends to serve, the Priest himself takes up the Paten and carries it into the Altar. And having set it on the Table of Oblation, he begins the service. If he will not serve, he pronounces, as usual, the daily Dismissal, and then carries the Paten into the Holy Altar.

28.

PRAYER OVER A NEW CHALICE ALONE

A table, appropriately covered, is set before the Ambon, and on it is placed the Chalice, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Icons in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 22(3).*

Psalm 22(3)

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Almighty Master, Lord God of our Fathers, we beseech Thee, we call upon Thee, and diligently entreat Thee: Do Thou send down the grace of Thy Most-holy, All-sanctifying and Lifegiving Spirit upon this Chalice, [*if there be Covers and Spoon, add this:* and upon all its accessories,] and bless, purify and sanctify it, as Thou didst bless, purify and sanctify the cup of Thy priest, Melchizedek, and the cup of the Holy Apostles at the Mystical Supper of Thy Christ, causing it to be worthy of Thine altar, that the most-propitious Bloodless Sacrifice, the Body and Blood of Thine Only-begotten Son, our Lord God and Savior Jesus Christ may be borne unto Thee, the God and Father: For, together with Him, unto Thee and Thy Most-holy and Lifegiving Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, do Thou look down now on the prayer of me, Thine unworthy servant, and send down the riches of Thy blessings upon this Chalice, [*if there be Covers and Spoon, add this:* and upon all its accessories,] and sanctify it by Thy Holy Spirit through the sprinkling of this Holy Water, that it may be a worthy receptacle of the most-pure Body of Thy Christ.

And he exclaims:

For Thou art the Fountain of Sanctification, and unto Thee, together with Thine Only-begotten Son and Thy Most-holy, Good and Lifegiving

Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Chalice with Holy Water, saying:

This Chalice [*if there be Covers and Spoon, add this:* and all its accessories,] is (*are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If he now intends to serve, the Priest himself takes up the Chalice (and accessories, if any) and carries it (them) into the Altar. And having set it (them) on the Table of Oblation, he begins the service. If he will not serve, he pronounces, as usual, the daily Dismissal, and then carries the Chalice (and accessories, if any) into the Holy Altar.

29.

PRAYER FOR BLESSING A NEW PATEN STAR SEPARATELY

Although not specifically directed, presumably the Star is set upon a specially-prepared table before the Ambon, as for the Blessing of the other Vessels.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ our God, Who wast born in a cave of the Virgin, and Who didst guide the Magi by a star to worship Thee, we humbly beseech Thee: Do Thou send down now Thy heavenly blessing upon this Star and bless and sanctify it, that it may be a worthy accessory in the service of Thy Holy Mysteries, and a remembrance and glorification of Thy divine-human birth of the Virgin. For Thou art He that blesseth and sanctifieth all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, do Thou look down now on the prayer of me, Thine unworthy servant, and send down the riches of Thy blessings on this Star and sanctify it by Thy Holy Spirit through the sprinkling of this Holy Water.

And he exclaims:

For Thou art the Fountain of Sanctification, and unto Thee, together with Thine Only-begotten Son and Thy Most-holy, Good and Lifegiving Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Star with Holy Water, saying:

This Star is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And then it is placed together with the other sacred Vessels.

30.

PRAYER FOR BLESSING A NEW SPOON FOR THE DIVINE MYSTERIES

Although not specifically directed, presumably the Spoon is set upon a specially-prepared table before the Ambon, as for the Blessing of the other Vessels.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, who didst purify the Prophet by the touching of his lips with a coal taken up with tongs by the seraphim, prefiguring the power of the Divine Mysteries of the Body and Blood of Thy Christ, given at the present time by means of a Spoon to Thy faithful people for the cleansing of the filth of sins. Do Thou look down now mercifully on our prayer and send down Thy heavenly blessing upon this Spoon, and bless and sanctify it, that it may become a worthy vessel for the receiving and bestowing of the most-pure Body and precious Blood of Thy Christ, for the remission of sins of all Thy people. For Thou art the Fountain of sanctification and the Bestower of all good things, and unto Thee we send up glory, thanksgiving and worship, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, do Thou look down now on the prayer of me, Thine unworthy servant, and send down the riches of Thy blessings on this Spoon and sanctify it by Thy Holy Spirit through the sprinkling of this Holy Water.

And he exclaims:

For Thou art the Fountain of Sanctification, and unto Thee, together with Thine Only-begotten Son and Thy Most-holy, Good and Lifegiving Spirit, are due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Spoon with Holy Water, saying:

This Spoon is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And then it is placed together with the other sacred Vessels.

31.

PRAYER TO BLESS NEW COVERS *(AERS)* USED FOR THE COVERING OF THE HOLY MYSTERIES

Although not specifically directed, presumably the Covers are set upon a specially-prepared table before the Ambon, as for the Blessing of the other Vessels.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, Who clothest Thyself with light as with a garment, Who clothest the heavens with clouds and coverest Thine upper chambers with waters, we humbly beseech Thee: Do Thou look down now upon our fervent prayer and send down Thy heavenly blessing on these Covers (*this Cover*) and bless, purify, and sanctify them (*it*), that they (*it*) may become worthy for the covering of the holy and divine Mysteries of the Body and Blood of Thy Christ, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Cover(s) with Holy Water, saying:

These Covers are (*This Cover is*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And then they are (it is) placed together with the sacred Vessels.

32.

THE ORDER FOR THE BLESSING OF THE ILITON

The Iliton, prepared of delicate and fine linen or silken material a little larger than the Antimension, is spread out on the Holy Table. the Priest, vested in Epitrachelion and Phelonion, having censed the Holy Table in crosswise form, stands before it and begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 110(11).*

Psalm 110(11)

I will praise Thee, O Lord, with my whole heart, in the council of the upright and in the congregation. Great are the works of the Lord, sought out in all things that He has willed. Praise and majesty are His work, and His righteousness abides unto ages of ages. He has made a remembrance of all His wonders; merciful and compassionate is the Lord. He has given food to them that fear Him; He will be mindful of His covenant for ever. The power of His works He has declared to His people, to give them the inheritance of the nations; the works of His hands are truth and judgment. Faithful are all His commandments, confirmed unto ages of ages, made in truth and uprightness. He has sent redemption unto His people, He has commanded His covenant for ever; holy and terrible is His name. The fear of the Lord is the beginning of wisdom; and a good understanding have all they that act accordingly. His praise abides unto ages of ages.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ, our God, Son and Word of the Living God, Who, for the sake of our salvation didst condescend to become incarnate of the Most-pure Virgin, and after birth to be wrapped in swaddling clothes and laid in a manger; Who, after death on the Cross, which Thou didst endure voluntarily for our deeds, didst deign to be wrapped in a pure burial shroud and head-covering, and placed in the tomb, now we beseech Thee and humbly entreat Thee: Do Thou send the divine blessing and grace of Thy Holy Spirit on this Iliton, and bless, purify and sanctify it, that it may be made worthy that the Divine Mysteries of Thy most-holy Body and precious Blood may be consecrated on it, to Thy glory and that of Thy Father Who is without beginning, and Thy Lifegiving and Consubstantial Spirit, and for the salvation of Thy people. For Thou art our sanctification, and unto Thee do we send up glory, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord Jesus Christ, our God, accept this fervent prayer from us Thine unworthy servants, and as Thou art good and the Lover of Mankind, be well-pleased now to send down Thy holy blessings on this Iliton, and bless and sanctify it by Thy Holy Spirit, through the sprinkling of this Holy Water, as Thou didst bless Thy holy burial shroud, making it to be a new

head-covering and burial shroud for Thy most-pure Body and precious Blood.

And he exclaims:

For Thou art He that blesseth and sanctifieth all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Iliton with Holy Water, saying:

This Iliton is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the usual daily Dismissal.

33.

THE ORDER FOR THE BLESSING OF THE INDITIA, OR VESTMENTS AND COVERINGS FOR THE DIVINE TABLE AND THE TABLE OF OBLATION

This *Order* is also used for blessing the *Srachitza* (the "First Altar Covering"),except that Psalm 131(2) is said instead of Psalm 92(3). Note that the Bishop's blessing must be obtained before the *Srachitza* may be replaced.

A table, appropriately covered, is set before the Holy Doors and on it are placed these Coverings, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Coverings in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 92(3).*

Psalm 92(3)

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

(If Srachitza)

Psalm 131(2)

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God, Father Almighty, Who didst command Moses, Thy servant and lawgiver on Mount Sinai to prepare various adornments, coverings and fine vestments for use in the service of the Tent of Testimony and at Thy lawful sanctuary: Do Thou now also, we fervently beseech Thee, as Thou didst then compassionately accept those things and didst sanctify them by the hand of Aaron, mercifully accept these things, through Thy Holy Spirit, by the hand of me, a sinner, bless, purify and sanctify them, and make them worthy for the covering and wrapping of these Thy Holy Table and Table of Oblation of Thy Beloved Son, Our Lord Jesus Christ. For every good work and every perfect gift comes down from Thee on High. And unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this prayer secretly:

Incline Thine ear, O Lord, and hear me, Thine unworthy servant, and do Thou bless, purify and sanctify these covering vestments, prepared for the use of the Holy Table and Table of Oblation of Thy Christ, by Thine all-sanctifying grace, through the sprinkling of this Holy Water.

And he exclaims:

For Thou art He that blesseth and sanctifieth all things, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son,

and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Coverings with Holy Water, saying:

These Coverings are (*This Covering is*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And having pronounced the usual Dismissal, the Priest himself shall take them up and with them cover the Holy Table and the Table of Oblation.

34.

THE ORDER FOR THE BLESSING OF NEW CHURCH VESSELS,

MANY TOGETHER OR INDIVIDUALLY, SUCH AS: THE CENSER, CHAFING DISH, ANAPHORA TRAY, SPEAR, VESSELS FOR BEARING WATER, AND OTHER ALTAR APPURTENANCES

Although not specifically directed, presumably the items to be blessed are set upon a specially-prepared table before the Ambon, as for the Blessing of the other Vessels.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 25(6).*

Psalm 25(6)

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells.

Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, God of our Fathers, Who hast said through Thy Chosen Vessel, the Apostle Paul, that all Thy creation is good and that nothing is rejected which through Thy divine Word and prayer is sanctified: Mercifully look down upon these Vessels (*this Vessel*) which Thy servants have provided for the glory of Thy most-holy Name and to the service of Thy Holy Altar and, with Thy heavenly blessing and the prayer of us, Thine unworthy servants and servers, mercifully bless and sanctify them (*it*) and manifest them (*it*) to be worthy for the service of Thy Holy Altar, bestowing upon them (*it*) Thy heavenly grace, and grant them remission of sins and make them partakers of Thy Kingdom. For Thou art the God of mercy and compassion and love for mankind, and unto Thee do we send up glory, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

Look down, O Lord our God, on our prayer, we humbly pray, and send down Thy blessings on these (*this*) Vessel(*s*), and through the sprinkling of this Holy Water, bless and sanctify them (*it*), making them (*it*) meet for the service of Thy Holy Altar.

And he exclaims:

For Thou art our sanctification, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vessel(s) with Holy Water, saying:

These Vessels are (*This Vessel is*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the daily Dismissal, and then carries the Vessel(s) into the Holy Altar.

35.

THE ORDER FOR BLESSING A NEW ARK, OR A VESSEL INTENDED TO CONTAIN THE DIVINE MYSTERIES OF CHRIST

This *Order* is intended for the blessing of any container which will contain the Divine Mysteries, that is the Body and Blood of Christ, including the Tabernacle, the Pix (container for the Sanctified Lamb(s) used at the Liturgy of the Presanctified Gifts, as well as a special chest which is used for bringing the Holy Mysteries to the sick.

A table, appropriately covered, is set before the Ambon, and on it is placed the new Ark (or other Vessel), as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Ark in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 131(2).*

Psalm 131(2)

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord our God, Who hast heaven as a throne and the earth for a footstool, even though the whole universe is not able to contain Thee, nor are the minds of Angels or men able to comprehend the magnificence of Thy glory or worthily to speak of Thee: For the sake of merciful compassion and love for mankind, ineffably Thou didst condescend to be contained in the Virgin's womb and become a man, while remaining true God. In order to cleave mankind to Thyself, under the visible guise of bread and wine, Thou gavest Thine own Body and Blood as food for the faithful. As Thou art God, Thou art everywhere and fillest all things, yet as God and man, Thou art in heaven at the right hand of the Father, and on earth desiring truly to be present in the most-holy Mysteries of Thy Body and Blood. Therefore, I now humbly beseech Thee: Do Thou look down mercifully on our prayer and on this Vessel which was made to Thy glory, and send down upon it Thy heavenly blessing; bless, purify and sanctify it, that it may be a worthy

receptacle, a new tomb and storehouse for the holy and Life-giving Mysteries of Thy most-holy Body and precious Blood. For Thou art our sanctification, and unto Thee do we send up glory, together with Thy Father Who has no beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord our God, incline Thine ear and hearken unto me, for the sake of mercy and love for mankind as Thou didst promise to abide with us without interruption even til the end of the age, and send the grace of Thy Most-holy Spirit, and through the sprinkling of this holy water, bless and sanctify this Vessel made to be a receptacle of the Divine Mysteries of Thy Body and Blood.

And he exclaims:

For Thou art He that blesseth and sanctifieth all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Ark (or other Vessel) with Holy Water, saying:

This Ark (*Vessel*) is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

Pronouncing the usual daily dismissal, the Priest takes up the sanctified Ark (or Vessel) and sets it on the Holy Table, and (if appropriate) *places in it the Divine Mysteries.*

36.

THE ORDER FOR THE BLESSING OF A NEW CHEST (ARK)

(OR ANOTHER SUCH VESSEL OR REPOSITORY CONSTRUCTED IN CROSS-WISE FORM, OR ANOTHER CHEST FASHIONED FOR THE PRESERVATION OF THE RELICS OF SAINTS)

Although not specifically directed, presumably the new Chest (Reliquary) is set upon a specially-prepared table before the Ambon, as for the Blessing of the other Vessels. The *Rubric* at the end of this *Prayer* indicates that the Chest(s), after they are sanctified, are given to them that brought them, indicating that these are private vessels. However, with some adaptation of the text of the *Prayers*, this *Order* may also be used for the blessing of Reliquaries for the church itself.

The Priest begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King... *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., and the appointed reading from the Psalter: *[If the Relics are of a Martyr, we read Psalm 78(9); if the Relics are not of a Martyr, but of some other of the Saints: Psalm 111(12)].*

Psalm 78(9)

O God, the nations have come into Thine inheritance; they have defiled Thy holy temple; they have made Jerusalem, as it were, a storehouse of fruits. They have given the dead bodies of Thy servants as food for the birds of heaven, the flesh of Thy holy ones for the beasts of the earth. They have poured out their blood like water round about Jerusalem, and there was

none to bury them. We have become a reproach to our neighbors, a scorn and derision to them that are round about us. How long, O Lord? Wilt Thou be angry unto the end? Shall Thy jealousy be kindled like fire? Pour out Thy wrath upon the nations that know Thee not, and upon the kingdoms that have not called upon Thy name; for they have devoured Jacob, and his place have they made desolate. Remember not our former transgressions; let Thy tender mercies quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Savior, for the sake of the glory of Thy name. O Lord, deliver us and be merciful unto our sins, for Thy name's sake, lest the nations say: Where is their God? Yea, let the avenging of Thy servants' blood that has been shed be made known among the nations before our eyes. Let there come before Thee the groans of the prisoners; according to the greatness of Thine arm, make provision for the sons of the slain; return sevenfold into the bosom of our neighbors their reproach with which they have reproached Thee, O Lord. For we are Thy people and the sheep of Thy pasture. We will give praise unto Thee, O God, for ever; from generation to generation we will declare Thy praise.

Psalm 111(12)

Blessed is the man that fears the Lord; in His commandments shall he greatly delight. His seed shall be mighty upon the earth; the generation of the upright shall be blessed. Glory and riches shall be in his house, and his righteousness abides unto ages of ages. A light has risen up in the darkness to the upright; he is merciful and compassionate and righteous. Good is the man that is compassionate and lends; he shall order his words with judgment, for he shall not be moved for ever. The righteous shall be in eternal remembrance; he shall not fear evil tidings. His heart is ready to hope in the Lord; his heart is established, he shall not be afraid, until he look over his enemies. He has distributed, he has given to the poor; his righteousness abides unto ages of ages; his horn shall be lifted up in glory. The sinner shall see and be angered, he shall gnash his teeth and melt away; the desire of the sinner shall perish.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O God of gods and Lord of lords, Creator and Fashioner of all created things, visible and invisible: Thou didst command Thy servant Moses, according to a model shown to him on the Mountain, to construct an ark of wood not subject to decay, to surround it with pure gold, in which was placed a golden pot containing the heavenly manna, and the tablets of the Law written by Thy divine fingers, as a witness for future generations to preserve, all of which were an image of the present, fulfilled in the Incarnation of Thy Son, our Lord Jesus Christ, when His Body, conceived and given life through the action of the Holy Spirit, of the Most-pure Virgin, Thou didst fill with the fullness of all divinity. Humbly we beseech Thee, O Almighty God, Father of our Lord Jesus Christ, from Whom every homeland, whether in heaven or on earth, takes its name, that Thou mayest bless with Thy heavenly blessing this ark (*or* vessel) (*or* these arks *or* vessels) fashioned for the preservation of the Relics of Thy Saints, and sanctify that in which the holy Relics are now preserved, through the prayers and mediation of these, Thy Saints. Do Thou free from every affliction of adversaries laid upon them, all that are piously honoring and calling upon Saint(s): (*whose Relics will be placed in it/them*), through his (*or* her *or* their) prayers and mediation; Do Thou also deliver them from necessities and misfortunes coming upon them, and drive away from them, by Thy power, every slander, invasion and attack of enemies visible and invisible; be for them a firm wall against the face of the enemy; preserve them unharmed from every beguilement, enchantment and craftiness of deceitful and evil men; and any city, monastery, village and land in which the Relics of Thy Saint(s) in this Vessel (*or* these vessels) may be kept with piety, do Thou deliver, preserve and protect unharmed from injurious lightning, ill winds, hail, devastation, earthquake, flood, fire, the sword, invasion of aliens, civil

war, every deathbearing wound of evil beasts, poisonous reptiles, various creeping things, and from every evil circumstance. And be unto them a help, preservation and protection, delivering them from every evil, granting them healthful air through Thy blessing, an increase of the fruits of the earth, quiet seasons and every abundance, through the prayers of Thy Most-pure Mother and of all Thy Saints, in whom Thou art praised and glorified, together with Thine Only-begotten son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

The Priest, bowing his head, says this Prayer secretly:

O Master, Father Almighty, before Whom the holy Moses appeased the grumbling of Thy people; Who, in order that the priesthood of Aaron, well-pleasing unto Thee, be confirmed, didst cause his dry staff to sprout and bring forth fruit-bearing blooms, and didst command that it be put in a golden ark as a sign of Thy power and wonderworking, which, for us also, was a type of Thy Christ Whose drying up through death on the altar of the Cross became a blossoming in the Resurrection on the Third Day, and Whose death became the sprouting of the Church; through this also, Thou hast prefigured its fruitful blossoming by night and by day. Diligently we beseech Thee, the All-merciful Architect and Fashioner of the human race: Do Thou look down upon these Vessels fashioned for the preservation of the Relics of Thy holy Saints, and through Thine all-consecrating grace and the sprinkling of this Holy Water, bless and sanctify them. And wherever these also may be taken and preserved, through the prayers and mediation of Thy

Saint(s), whose Relics are covered therein, do Thou drive away from there every contrary action, and multiply everything that is good and profitable, and grant Thy protection, that Thy faithful people, having received the riches of Thy mercy and compassion and favor in the little particles of the Relics of Thy Saint(*s*), for the health of their bodies, may give due thanksgiving unto Thee, and strive to be imitators of their lives (*his/her life*), and through their (*his/her*) mediation they may be counted worthy to become, with them (*him/her*) heirs of Thy kingdom.

And he exclaims:

Through the grace and compassion and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vessel(s) with Holy Water, saying:

These Vessels are (*This vessel is*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If there be also Relics of a Saint (or Saints), he places them in the Vessel(s), saying:

Praise God in His Saints! Praise Him in the firmament of His power! For the Saints are praised in glory and they shall rejoice on their couches.

And he reads the Troparion and Kontakion of the Saint(s) whose Relics are so placed. And having pronounced the Dismissal (with the commemoration of the Saint(s)), he distributes it/them unto them that brought them for sanctification.

37.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF A NEWLY-FASHIONED CROSS

A table, appropriately covered, is set before the Ambon, and on it is placed the new Cross, as well as Holy Water. The Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the new Cross in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 131(2).*

Psalm 131(2)

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints

shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

Psalm 59(60)

O God, Thou hast rejected us and hast broken us down; Thou hast been angry with us and hast had compassion on us. Thou hast made the earth to tremble and hast troubled it; heal its breaches, for it has been shaken. Thou hast shown Thy people hard things; Thou hast made us to drink the wine of compunction. Thou hast given a sign to them that fear Thee, that they may flee from the face of the bow. That Thy beloved ones may be delivered, save with Thy right hand and hear me. God has spoken in His sanctuary: I will rejoice; and I will divide Shechem and measure out the Valley of Tabernacles. Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of My head. Judah is My king; Moab is the washpot of My hope. Upon Edom will I stretch out My shoe; the Philistines have been subjected unto Me. Who will bring me into a fortified city? Or who will lead me into Edom? Wilt not Thou, O God, Who hast rejected us? And wilt not Thou, O God, go forth with our forces? Give us help from tribulation, for vain is the salvation of man. In God we shall do mighty works, and He will bring to nought them that oppress us.

Psalm 98(99)

The Lord reigns, let the peoples rage; He sits on the cherubim, let the earth be moved. The Lord is great in Sion, and is high above all the peoples. Let them give praise to Thy great name, for it is terrible and holy; and the king's honor loves judgment. Thou hast prepared uprightness; judgment and justice Thou hast wrought in Jacob. Extol the Lord our God, and worship at His footstool, for it is holy. Moses and Aaron among His priests, and Samuel among them that called upon His name—they called upon the Lord, and He heard them; in a pillar of cloud He spoke unto them, for they kept His testimonies and His commandments which He gave them. O Lord our God, Thou didst hear them; O God, Thou wast merciful to them, yet taking

vengeance on all their devices. Extol the Lord our God and worship at His holy mountain; for holy is the Lord our God.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Troparion of the Cross, **TONE 1***:*

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit.

The Kontakion, **TONE 4***:*

As Thou wast voluntarily crucified for our sake, grant mercy unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Now and ever and unto the ages of ages. Amen.

(SAME TONE) The goodness of Thy Life-giving Cross, which Thou hast given to us who are unworthy, O Lord, we offer up unto Thee in prayer. Save the Orthodox faithful, through the Theotokos who is praying for us, O only Lover of Mankind.

And immediately we sing the following Troparion, **TONE 6** *(thrice):*

Send down Thy grace, O Giver of Life, and sanctify this Cross. Reveal it to be the help and confirmation of all Thy people.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God of glories, Father Almighty, God of Sabaoth, Who, through the Tree of Life in the midst of Paradise, hast prefigured the Lifegiving Cross of Thine Only-begotten Son: Thou, O Wise One, instead of the tree of disobedience, through the tasting of which the all-evil serpent drove out our forefather and with him the whole human race from Paradise, and brought in death, hast given the Emblem of this life-bearing Cross on which Thy Beloved Son was nailed, mortifying death by death, laying waste to all the power of the devil, and granting life to the world, as a consecrated and invincible weapon unto Thine own Church, as a mighty protection and confirmation of the Faith, which delivers from every snare of the devil, as a strong hope of salvation, and the unashamed hope for the gaining of life. We Thy servants, therefore, having been vouchsafed freely Thy great grace, and being thankful, bring glory, thanksgiving and humble worship unto Thy majesty, and pray compunctively that Thou mayest look down mercifully on this Emblem of the Cross which Thy faithful servants out of zeal, firm faith and love for Thee have fashioned—the ensign of victory of Thy Son, our Lord Jesus Christ, our Freedom and our Deliverance. Do Thou send down upon it Thy heavenly blessing and bless it, sanctify it and fill it with power and the blessing of the other Tree on which the most-holy Body of our Lord Jesus Christ, Thine Only-begotten Son was nailed, by Whom the power of the Devil was trampled underfoot, and mortals received freedom and were counted worthy of life. Yea, we beseech Thee, O Most-holy Master, for the sake of the sufferings of the Saints, and the shedding of the holy Blood and Lifegiving Death of Thine Only-begotten Son, our Lord Jesus Christ Who, in counsel with Thee, God the Father without beginning, and Thy Most-holy Spirit, of His own will, for our salvation, endured *crucifixion* on the Tree of the Cross, and by this, the Tree of the Cross which once was a place of execution for sinners and evildoers, was made blessed, holy and lifegiving, delivering us sinners who bear it to Thee in prayer: Do Thou send down now the grace of Thy Most-holy Spirit on this Emblem of the Cross, and bless it, sanctify it, and grant that it be a terrible and powerful sign against every enemy, visible and invisible, and the driving away and repulsion of every snare, slander and increase of the devil. And let it be for Thy people a

powerful protection, confirmation of the Faith, strengthening of hope, victory against enemies, success in every virtue, and be Thou a merciful Hearer of us bowing down in worship unto Thee before this Emblem, and for us who are offering up prayers, a rich Bestower of all petitions which are for our salvation. And as Thou hast freed the world from the judgment of sin through the Cross, do Thou the same for Thy servants who, from their souls, have carried in faith this Emblem of the Cross unto Thee. By the power of the Cross of Thy beloved Son, ever show them to be victors over sin, granting unto them every earthly and heavenly good thing, and through the Cross ever guiding all the faithful unto blessedness, leading them to the receiving of heavenly crowns. For Thou art the Fountain of sanctification and the rich Bestower of all good things, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O God and Father of our Lord Jesus Christ, Who, through His Cross, hast defeated the devil and put death to death, and thereby hast freed the human race from his deception and torment: Do Thou look down now on our prayer and on this Emblem of the Cross *fashioned* for the glory of Thee, God the Father, and Thine Only-begotten Son, and Thy Spirit of same Nature, in remembrance of His most-glorious death and victory over the devil and Hades, and the fashioning of our redemption, and through Thy Holy Spirit and the sprinkling of this Holy Water do Thou bless and sanctify

it, and pour out upon it Thy holy blessing and power which the most-blessed Tree has gained, through the shedding of the Blood and the nailing of the Body of Thy Beloved Son. Grant it to be, for Thy faithful people, a wall, a protection, and a mighty tower against the face of the enemy, the driving away of every contrary evil thing, and that it be for the healing of spiritual and bodily sickness. And let the prayers and supplications of all who, in faith, are praying unto Thee before this Emblem, be heard.

And he exclaims:

For Thou art a God of mercy and compassion and love for mankind, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Cross with Holy Water, saying:

This Emblem of the Cross is sanctified by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately taking up the censer while standing reverently before the holy Emblem of the Cross, he censes it in cross-wise form, singing the following Stikhera, **TONE 8***:*

The Cross is the preserver of the whole world! The Cross is the beauty of the Church! The Cross is the might of kings! The Cross is the support of the faithful! The Cross is the glory of angels and the wounding of demons!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

(TONE 4) The people being nourished by thee, O thrice-blessed and lifegiving Cross, feast together with the bodiless Choirs. The ranks of Hierarchs sing reverently and a multitude of monastics and ascetics bow down in worship. And all of us glorify Christ Who was crucified on thee.

Then he sings the following Stikheron twice:

Before Thy Cross we bow down in worship, O Master, and Thy holy resurrection we glorify.

He bows down to the ground reverently and kisses the precious and sacred Cross. After kissing it, he again sings the Stikheron a third time and bows down. Thusly, all standing about bow down in worship and kiss the precious Cross, while the Choir sings the following Stikheron, **TONE 2***:*

Come, O you faithful, and let us bow down in worship before the power of the Cross. For a tree sprouted death in Paradise, but this one blossomed forth life, on which the sinless Lord was nailed. Reaping incorruption from it, let all the nations cry out: O Thou Who, through the Cross, has laid waste to death, freeing us from deception and the tyranny of the devil, O Lord, glory to Thee!

And immediately after this, the Dismissal:

Deacon: Wisdom!

Choir: More honorable than the cherubim and more glorious, beyond compare, than the seraphim, without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless!

Priest: May He Who was crucified for our salvation on the Tree of the Cross, voluntarily accepted death and arose on the Third Day, Christ our True God, through the prayers of His most-pure Mother; by the power of the precious and Lifegiving Cross; and of all His Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

And the Priest, taking up the Cross, carries it into the Altar through the Holy Doors, and turning to the people, blesses them with the Cross, saying: O Lord, save Thy people, and bless Thine inheritance.... *And placing the Cross on the Holy Table, he departs, giving thanks to God.*

38.

THE ORDER FOR THE BLESSING OF A CROSS TO BE BORNE ON THE BREAST

Although not explicitly specified, this *Order* also may be used for the blessing of a Priest's Pectoral Cross.

The Cross is placed on the Holy Table. After the completion of the Divine Liturgy (or Matins, Hours or Vespers), before the Dismissal, the Priest reads: O Heavenly King... *and the Trisagion. After* Our Father..., *the following Troparia:*

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

Glory to the Father, and to the Son, and to the Holy Spirit:

As Thou wast voluntarily crucified for our sake, grant mercy unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Now and ever and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

And after this is said:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ, our God, Who of Thine own will, for the sake of our salvation, didst desire to be nailed on the Tree of the Cross and didst will that it be sanctified through Thine own most-precious Blood, and through Thy Cross to redeem the world from slavery to the enemy, resolving through the Cross the ancient handwriting of our enemy, the devil, and through this freeing the human race from his tyranny, humbly we beseech Thee: Do Thou look down mercifully on this Emblem of the Cross, and send down Thy divine blessing and grace, and grant it power and strength that anyone who, in remembrance of Thy saving Passion and Thy Life-giving Death, shall bear it on himself (*herself*) for the preservation and protection of soul and body, may be counted worthy to receive heavenly blessings and help for himself (*herself*). As Thou didst bless the staff of Aaron for the repelling of unbelieving adversaries and the emptying of magical fantasies, so too do Thou bless this Emblem of the Cross, opposing Thine assisting help to every snare of the devil, that he be unable to pour them out; and for him (*her*) that shall bear it on himself (*herself*), may it be for a saving defense and preservation against every evil of soul and body, and for the increase in him (*her*) of Thy spiritual gifts and Christian virtues. For Thou art He that blesseth and consecrateth all things, O Christ our God, and unto Thee do we send up glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Lord Jesus Christ our God, Who livest in the heights and lookest down on the humble: We, Thine unworthy servants, have inclined the neck of our hearts and bodies unto Thee, and we humbly beseech Thee: Do Thou send down Thy heavenly blessing on this Emblem of the Cross, and through the sprinkling of the Holy Water, fill it with Thy power and strength for the repulsion and dispelling of every snare of the devil. And for every one of Thy faithful servants who shall bear this on himself, grant it to be the preservation of soul and body from the face of enemies visible and invisible, and from every evil, as well as for the increase of Thy grace.

And he exclaims:

For Thou art our sanctification, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Cross with Holy Water, saying:

This Emblem of the Cross is blessed and sanctified through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the usual Dismissal and gives the Cross to him/her whose it is, to the glory of God.

39.

THE ORDER FOR THE BLESSING OR SANCTIFICATION OF NEW PRIESTLY VESTMENTS, THAT IS, THE STIKHARION, EPITRACHELION, BELT, CUFFS AND PHELONION

A table, appropriately covered, is set before the Ambon, and on it are placed the new Vestments. For the Sanctification of the offerings, the Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Vestments in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King...., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 132(3).*

Psalm 132(3)

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, Who settest in motion from the beginning all that is profitable for the human race; Who didst will that temples should be erected to Thy holy Name by hands of men, and that these should be consecrated to Thy glory, and that these places should be called the abode of Thy glory; Who through Thy servant Moses commanded that the vestments of the high priests, the priests and the Levites, and other various adornments should be made for the magnificence and beauty of Thy sanctuary and altar: Do Thou hearken now mercifully unto our supplication and bless, purify and sanctify these Vestments (*he names them*) in honor of and to the glory of Thy most-holy Name, for the adornment and splendor of the servants of Thy Holy Altar and the preparation of Thy Holy Mysteries, through me, Thy humble and unworthy servant, that they may be shown worthy of every doxology to Thy most-holy Name; and for Thy priestly servants who shall be vested therein, that they be a deliverance and protection from all snares and temptation of enemies, that they be for a means of pleasing Thee, for worthy service of Thy Holy Mysteries, and for the ministration of Thy grace and mercies: Through the grace and compassion and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Master, God Almighty, Bestower of all good things and Fountain of sanctification: Do Thou look down now on our prayers and these

Vestments (*he names them*) prepared for the adornment and splendor of Thy priestly servers, and make them, by the grace of Thy Most-holy Spirit, through the sprinkling of this Holy Water, to be blessed, holy and sanctified, and all those who shall vest themselves with them, to be worthy to serve Thy Holy Mysteries and to please Thee at all times.

And he exclaims:

For Thou art our sanctification, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vestments that are laid out, with Holy Water, saying:

This Vestment (These Vestments) (*he names them*) is (*are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If he now intends to serve, the Priest does not pronounce the Dismissal, but shall carry the Vestments into the Holy Altar, vest in them, and proceed with the Service. If no Service is to follow, having pronounced the daily Dismissal, he shall carry them into the Altar and place them on the Holy Table.

40.

‡THE ORDER FOR THE BLESSING OR SANCTIFICATION OF NEW DEACON'S VESTMENTS, THAT IS, THE STIKHARION, ORARION, AND CUFFS

This *Order* is not found in the *Book of Needs*, but has been adapted from the *Order for the Blessing of Priestly Vestments*. Appropriate emendations in the Prayers are indicated in *italics*.

A table, appropriately covered, is set before the Ambon, and on it are placed the new Vestments. For the Sanctification of the offerings, the Priest, vested in Epitrachelion and Phelonion, proceeds through the Holy Doors with the censer. Having censed the Vestments in crosswise form, he begins as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 132(3).*

Psalm 132(3)

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God Almighty, Who settest in motion from the beginning all that is profitable for the human race; Who didst will that temples should be erected to Thy holy Name by hands of men, and that these should be consecrated to Thy glory, and that these places should be called the abode of Thy glory; Who through Thy servant Moses commanded that the vestments of the high priests, the priests and the Levites, and other various adornments should be made for the magnificence and beauty of Thy sanctuary and altar: Do Thou hearken now mercifully unto our supplication and bless, purify and sanctify these Vestments *(he names them)* in honor of and to the glory of Thy most-holy Name, for the adornment and splendor of the servants of Thy *divine Services*, through me, Thy humble and unworthy servant, that they may be shown worthy of every doxology to Thy most-holy Name; and for Thy servants who shall be vested therein, that they be a deliverance and protection from all snares and temptation of enemies, that they be for a means of pleasing Thee, *and for worthy service at Thy divine Services*: Through the grace and compassion and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer secretly:

O Master, God Almighty, Bestower of all good things and Fountain of sanctification: Do Thou look down now on our prayers and these Vestments (*he names them*) prepared for the adornment and splendor of *Thy servers*, and make them, by the grace of Thy Most-holy Spirit, through the sprinkling of this Holy Water, to be blessed, holy and sanctified, and all those who shall vest themselves with them, to be worthy to serve *at Thy divine Services* and to please Thee at all times.

And he exclaims:

For Thou art our sanctification, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vestments that are laid out, with Holy Water, saying:

This Vestment (*These Vestments*) (*he names them*) is (*are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

If he now intends to serve, the Priest does not pronounce the Dismissal, but shall carry the Vestments into the Holy Altar and proceed with the Service. (The Deacon shall vest in the new Vestments.) *If no Service is to follow, having pronounced the daily Dismissal, he shall carry them into the Altar and place them on the Holy Table.*

41.

‡THE ORDER FOR THE BLESSING OR SANCTIFICATION OF NEW SERVERS' VESTMENTS, THAT IS, THE STIKHARION AND ORARION

This *Order* is not found in the *Book of Needs*, but may appropriately be used for the Blessing of new Stikharions for Readers, Cantors and Altar Servers, as well as new Stikharions and Orarions for Subdeacons.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O God Almighty and generous Bestower of good things, Who abundantly pourest out all blessings, we fervently entreat Thee and pray Thee: Do Thou pour out riches of Thy blessings upon us, and, by the power of the Holy Spirit, be pleased to bless and sanctify this (*these*) Vestment(*s*) fashioned for Thy honor, and mercifully grant the grace of sanctifying Thy Holy Services unto all them that shall wear it (*them*), that they may appear before Thy presence holy, undefiled and innocent, and may be found worthy of Thy merciful assistance. For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Vestments that are laid out, with Holy Water, saying:

This Vestment (*These Vestments*) (*he names them*) is (*are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

42.

CONCERNING THE BLESSING AND SANCTIFICATION OF THE BOOK OF THE HOLY GOSPELS

There is no specific *Order* or *Prayers* appointed for the Blessing and Sanctification of the Book of the Gospels, itself. According to a Note found in K. Nikolsky, ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi***, St. Petersburg, 1900, p. 826, the Book of the Gospels is not blessed because, as the Word of God, it is holy. But if it be covered with a precious Cover (usually metal), upon which are affixed Icons, then the Cover itself is blessed using the *Order for the Blessing and Sanctification of Various Icons Laid Out Together*.

In the ***Supplementary Book of Needs*** printed in Serbia (1975), however, the following is found:

ORDER OF SANCTIFICATION OF THE GOSPEL BOOK

Although not specifically directed, presumably the Gospel Book to be blessed is set upon a specially-prepared table before the Ambon, as for the Blessing of the other church items.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ, the Word of God, Who, from time immemorial, hast been well-pleased also at the appointed time to reveal unto us Thine uncreated Wisdom hidden from the ages, in the divine words of Thy teaching, which is written for us in the Book of Thy Good News (the Gospel): Do Thou Thyself, O Most-wise King, look down with Thine own merciful gaze upon our offering, and bless our good desire to be taught always by Thy divine words, which are for our building up and salvation; and sanctify this Gospel Book, making it to be a participant of Thy Divine Grace, that these Thy words inscribed in it may be, for the souls of us who with faith and reverence read it and listen to it, an incorrupt food and everliving drink, that receiving Thy commandments we may be able to do them, being strengthened in our infirmity by Thy grace. For Thou only art the Most-wise and All-powerful Master of All, O our God, and unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles it with Holy Water, saying:

This Gospel Book is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the Dismissal And kissing the Gospel, he sets it on the Holy Table..

43.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF ECCLESIASTICAL DIVINE-SERVICE BOOKS

Although not specifically directed, presumably the liturgical books to be blessed (i.e., *Apostol, Priest's Service Book* (*Sluzhebnik*), *Horologion* (*Book of the Hours*), *Psalter, Hierarchical Service Book* (*Chinovnik*), *Menaion, Triodion, Book of Needs* (*Trebnik*), etc.), are set upon a specially-prepared table before the Ambon, as for the Blessing of the other church items.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ our Savior, Who art hymned by the Cherubim and glorified by the Seraphim: Do Thou look down with merciful eyes upon these books of the Psalms and Divine Service, which are offered by Thy servants to the glorification of Thy Holy Name in Thy Holy Church. Bless them with Thy heavenly blessing, and sanctify them by the sprinkling of this Holy Water, and make them profitable for singing and reading unto Thy praise, and for our supplication. Do Thou Thyself, O All-good Lord, through the holy words of the hymns and reading speak unto the hearts of them that are honoring them and listening to them in these books, that, with compunction, they bring their prayers unto Thee and always glorify Thy most-holy

and splendid Name, together with the Father and the Most-holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Books with Holy Water, saying:

These ecclesiastical and divine-service Books are sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the Dismissal.

44.

THE ORDER FOR THE BLESSING OF INCENSE

Although not specifically directed, presumably the incense to be blessed is set upon a specially-prepared table before the Ambon, as for the Blessing of the other ecclesiastical items.

The Priest, putting on his Epitrachelion, begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 65(6).*

Psalm 65(6)

Shout with jubilation to the Lord, all the earth, sing praises to His name, give glory to His praise. Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies lie unto Thee. Let all the earth worship Thee and hymn Thee; let it sing unto Thy name, O Most High. Come and see the works of God, how awesome He is in His counsels, more than the sons of men. Who turneth the sea into dry land; in the river they shall pass on foot. There shall we rejoice in Him, in Him that has dominion in His power for ever. His eyes look upon the nations; let not them that provoke Him be exalted in themselves. Bless our God, O you nations, and make the voice of His praise to be heard, Who has established my soul in life, and suffers not my feet to be moved. For Thou hast tried us, O God, Thou hast tried us with fire even as silver is tried by fire. Thou hast brought us into the snare, Thou hast laid afflictions upon our back. Thou hast led men over our heads. We went through fire and water, and Thou

didst lead us out into *a place* of rest. I will go into Thy house with a whole-burnt offering; to Thee will I pay my vows which my lips uttered and my mouth had spoken in mine affliction. Whole-burnt offerings full of marrow will I offer unto Thee, with incense and rams; I will offer unto Thee oxen and goats. Come and hear, and I will declare unto you, all you that fear God, what things He has done for my soul. Unto Him with my mouth have I cried, and I exalted Him with my tongue. If I have regarded unrighteousness in my heart, let the Lord not hear me. Therefore God has hearkened unto me, He has attended to the voice of my prayer. Blessed is God Who has not turned away my prayer, nor His mercy from me.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Master, Lord Jesus Christ, our God, Fountain of Sanctification and Giver of Blessings: Do Thou hearken unto the prayer of me, a sinner, and send down Thy holy and heavenly blessing on this incense, and bless and sanctify it, pouring out Thy rich gift upon it, and grant preservation unto all them that with faith shall keep it and shall be censed with it, and deliver them from every increase of adversaries and for the expulsion of every fantasy arising from the action of the devil, whether by day or by night; and for the blessing of the souls and bodies of us Thy faithful people, and our homes and other places; and for the glory of Thy most-holy and all-worshiped Name, to Whom are due all glory, dominion, honor and worship, with the Father, and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Incense with Holy Water, saying:

This Incense is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the Dismissal.

45.

PRAYER FOR THE BLESSING OF CHURCH CANDLES

The following Prayer is found in the ***Book of Needs*** immediately after the *Office for the Blessing of Candles*, without further explanation, although it is evident, from the text, that it is intended for Candles to be used in the Holy Altar.

Let us pray to the Lord. Lord, have mercy.

O Almighty God, Who alone art good and alone art the True Light, Who didst tell Thy Prophet, Moses, that he should raise up a Table, and setting it before the Altar, he should bring a candlestick and set in it a candle: Therefore, we pray Thee diligently that Thou shalt be pleased to bless and to sanctify these candles that have been prepared beforehand, according to Thy command, by Thy faithful servants, for the illumination and adornment of Thy Holy Table, mercifully accepting that which is being offered to the glory of Thy majesty, and pouring out the dew of the grace of the Most-holy Spirit upon them out of Thy love for mankind. And I, an unworthy Priest, manifestly kindled with desire to offer up *sacrifices* to the glory of Thy thrice-radiant Godhead, bless and sanctify them, that all entering into the sanctuary of Thine unapproachable glory, may see the true light of Thy righteousness, and confess Thy great mercy, either offering them as hymns of praise unto Thee, or keeping them in their homes for a radiance of blessing until the day of righteousness to come, that they may come to the knowledge of Thy will, and, vested with the armor of light, they may dwell in them secure from slander and from all the snares of the devil, until, by Thy help, they may be counted worthy of attaining to the never-setting Light. For blessed art Thou unto the ages. Amen.

Then he sprinkles them with Holy Water.

46.

THE ORDER FOR THE BLESSING AND SANCTIFICATION OF CHURCH BANNERS

Although not specifically directed, presumably the banners to be blessed are set upon a specially-prepared table before the Ambon, as for the Blessing of the other church items.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O eternal, unoriginate, invisible, inscrutable, ineffable God, Creator of all things visible and invisible; Who, in the Old Covenant, didst command Thy servant Moses to construct and stretch forth images of the Cherubim in the Tabernacle, by these being pleased to reveal Thy glory and to hearken unto the prayers of Thy people: Do Thou Thyself now also, O Master and King, the Lover of Mankind, look down from Heaven, from Thy Holy abode, and send down the grace of Thy Most-holy Spirit upon this Image and Banner (*these Images and Banners*), raised up to the glory of Thy Most-holy Name (*in honor of our Most-blessed Sovereign Lady, the Theotokos and Ever-Virgin Mary; in honor of Saint(s), NN.*), and bless, purify and sanctify it (*them*), and grant abundant grace unto Thy servants, that all

gazing upon [it (*them*)] and following after it (*them*) may be fearsome unto enemies and adversaries, and may drive away their armies; and that their supplications may be heard; and that they may receive from Thee the promised good things which Thou hast prepared for Thy faithful.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Banner(s) with Holy Water, saying:

This Banner is (*These Banners are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the Dismissal.

47.

PRAYER FOR THE SANCTIFICATION OF ANY OBJECT

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Creator and Fashioner of the human race, Giver of spiritual grace and Bestower of eternal salvation: Do Thou Thyself, O Lord, send down Thy Holy Spirit with a blessing from on high upon this (*these*) (*name(s) of the object(s) being blessed*), that armed with the power of heavenly assistance, it (*they*) may be useful even unto bodily salvation and help and assistance for them that shall desire to make use it (*them*), in Christ Jesus our Lord.

Choir: Amen.

And immediately he sprinkles the object(s) with Holy Water, saying:

This (*these*) (*name of object(s)*) is (*are*) sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately he pronounces the usual Dismissal.

IV. THE LITURGICAL YEAR

48.

PRAYER AT THE NATIVITY OF CHRIST FOR SPIRITUAL CHILDREN

Although the *Book of Needs* does not specify when this Prayer is said, from its content, it is said not long before Holy Communion at the Divine Liturgy of the Feast itself. Hence, it would not be inappropriate for it to be said immediately before the Communion of the Faithful.

O Master, Lord God Almighty: When Thou wast born of the Virgin Mary in Bethlehem of Judea, with trembling creation was illumined and the world rejoiced at Thy Nativity; Who madest man according to Thine image and likeness, and gavest him Baptism for repentance; Who leddest Thy servants to these most-honorable days, by abstinence from the passions in the hope of the Resurrection: Having directed them to the truth of Thy divinity, do Thou open their hearts and minds, that they may know Thee, the Son of God, Who tookest up the sins of the whole world. Do Thou now also, O Master and Lover of Mankind, accept Thy servants, *NN.*, as once Thou didst accept Peter who was drowning in the sea, and who denied Thee thrice, and having wept bitterly, was again accepted by Thee. Do Thou accept now also, O Master, the tears and groans and repentance of Thy servants, as Thou didst accept the groaning of the Publican, and the Harlot who, weeping, also wetted Thy feet with tears, and wiped them with her hair; Who, because of mercy, didst accept the Thief to Thyself, who cried out unto Thee on the cross, "Remember me, O Lord, when Thou comest into Thy kingdom," and Thou saidst unto him, "Today thou shalt be with me in Paradise." We have heard voices speaking also of the Magi worshiping

with gifts, of shepherds piping and Angels singing, "Glory to God in the highest, and on earth peace, good will to men," and of Herod greatly troubled, for God had revealed Himself in the flesh for the salvation of the human race. Now, O Master and Lover of Mankind, all creation hymns Thee, saying, "Christ is born, glorify Him; Christ is from Heaven, meet Him; Christ is on earth, exalt Him." Now the assemblies of Angels are rejoicing and the choirs of Martyrs make glad, having seen the glorious and honorable Nativity. Let all of us meetly give praise with hearts and lips. And now, O God Lord and Lover of Mankind, accept these Thy servants, *NN.*, who are repenting of their sins, whether known or unknown, whether voluntary or involuntary. And out of Thy customary love for mankind, accept the bowing of the knee and the fasting of Thy servants, *NN.*, that having fulfilled Thy commandments, and now having attained to Thy holy and honorable Nativity, cleansed and without reproach, they may become partakers of Thy Most-pure Body and Precious Blood: for unto Thee is due glory, together with the Father, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

49.

THE ORDER FOR THE BLESSING OF CANDLES ON *THE FEAST OF* THE MEETING OF THE LORD

Although the *Order of the Blessing of Candles* properly begins before the beginning of the Divine Liturgy, in many places this is performed at the end, after the Prayer Before the Ambon, in which case the full beginning is not said, although the Troparion and Kontakion of the Feast are often sung.

After the Hours, before the beginning of the Sacred Liturgy, the Priest, having come out before the Holy Doors, and standing in the place where the candles were placed for the Blessing, begins:

Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then: O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then the Troparion and Kontakion of the Feast are sung. When all has been accomplished, the Priest says the first Prayer:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Holy Master, Father Almighty, O Pre-eternal God, Who, at Thy command, madest all things out of nothingness, and Who, only by thinking it broughtest this creation to the perfect Light, and Who hast fulfilled the petition of the Righteous Simeon on this present day: Humbly we pray that Thou be pleased to bless and sanctify these candles, which have been prepared beforehand at the request of the people, for the health of soul and

body, whether *they be* on land or on the waters, at the invocation of Thy most-holy Name, and by the prayers of the Blessed and Ever-Virgin Mary, whose feast we now reverently celebrate, and by the prayers of all Thy Saints. And from Thy holy Heaven, hearken unto the voices of these, Thy people, who reverently desire to carry them, and, singing hymns, to glorify Thee; and from the throne of Thy majesty, be merciful to all crying out unto Thee, whom Thou hast purchased with the precious blood of Thy Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Almighty, Pre-eternal God, Who, on this day, didst lay Thine Only-begotten Son in the arms of the Holy Simeon in Thy holy Temple, we call upon Thy deep compassion: Do Thou bless and sanctify these candles which we, Thy servants, receive and desire to carry for the majesty of Thy Name, and be pleased to light them with the light of Thy heavenly blessing, that we who are offering them unto Thee, our Lord God, meetly enflamed with Thy sweetest love, through a holy fire, may be counted worthy also to stand in the holy Temple of Thy glory. For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord Jesus Christ, the True Light that enlighteneth every man that comes into the world: Do Thou pour out Thy blessing upon these candles, and sanctify them with the light of Thy grace. And be pleased, O Merciful One, that as these lights, kindled with visible fire, drive away the darkness of night, so may our hearts, kindled with invisible fire, and illumined with the brightness of the Holy Spirit, banish the blindness of every sin, that, by the

cleansing of our spiritual eyes, we may be able to see that which is well-pleasing unto Thee and necessary for our salvation; and that having triumphed over the dark forces of this world, we may be counted worthy to attain to the everlasting Light. For Thou art our Savior, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Almighty, Pre-eternal God, Who didst command Thy servant Moses to make ready a preparation of purest oil to be a light before Thy presence: Do Thou mercifully pour out the grace of Thy blessing upon these candles, that as brightness is born to the people outwardly, so by Thy gift the brightness of the Holy Spirit may shine inwardly in our thoughts, through our Lord Jesus Christ, to Whom is due all glory, honor and worship, together with Thy Father Who is without beginning, and Thy Holy Spirit, unto the ages of ages. Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

O Lord Jesus Christ, Who on this present day didst reveal Thyself in the midst of the people in the substance of our flesh, being made manifest by Thy parents in the Temple, Whom the reverent Elder, Simeon, being illumined by the light of Thy Spirit, recognized, took up, and blessed: Do Thou grant, O Merciful One, that illumined and instructed by the grace of the same Holy Spirit, we may come to know Thee in truth, and cherish Thee

in faith: to Whom is due all glory, honor and worship, together with the Father Who is without beginning, and the Holy Spirit, unto the ages of ages. Amen.

Then he censes the candles three times, and sprinkles them with Holy Water, saying:

These candles are blessed and sanctified by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And the Festal Dismissal. Then Priest gives out the candles and the Choir sings (or someone reads) Lord, now lettest Thou Thy servant... *to the end. And the following Stikheron,* **TONE 7***:*

Adorn Thy chamber, O Sion, and take up Christ the King. Greet Mary, the Heavenly Door, with a kiss, for she has been shown forth as the cherubic throne. She carries the King of glory; the Virgin is a cloud of light, carrying in the flesh the Son Who is before the morning star, Whom Simeon, holding in his arms, proclaimed to the people that this One is the Master of life and death, and the Savior of the world.

And when the Stikheron has been sung, the Holy Liturgy begins.

50.

PRAYERS AT THE BEGINNING OF THE HOLY FORTY-DAY FAST,

WHICH THE PRIEST READS TO HIS OWN PARISHIONERS ON THE FIRST MONDAY OF THE HOLY GREAT FAST, OR ON ANY OTHER DAY OF THE FIRST WEEK IN CHURCH AFTER MATINS, OR AFTER THE HOURS.

Putting on his Epitrachelion, he reads these Prayers with all compunction:

Let us pray to the Lord. Lord, have mercy.

O God, Hope of all the ends of the earth, and of them that be afar off at sea, Who didst foretell these holy days of fasting in the Law, and the Prophets, and the Evangelists: Do Thou count all of us worthy to pass the course of the Fast in purity, to preserve the Faith undivided, and to keep Thy commandments all the days of our lives. Bid an Angel of peace to preserve our comings-in and goings-out for every good work, being obedient together and together pleasing *Thee* unto a perfect communion of Thy Most-pure Mysteries. And accept, O Master, the bending of the knees and the fasting of Thy servants, granting unto them, and unto all of us, spiritual blessing, in Christ Jesus, our Lord, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

A second Prayer, unto them:

Blessed art Thou, O Lord Almighty, the God of our Fathers, of Abraham, and Isaac, and Jacob, Who madest the heaven, the earth, the sea and all that is in them; Who hast appointed repentance to men for salvation, and overlookest their transgressions; Who didst accept the tears of Thy servant, the prophet David, and gavest him that repented, forgiveness of sins; Who didst accept the prayer of Manasseh, bound with iron fetters, who, with repentance, confessed unto Thee, and Thou forgavest his sins; Who didst

save the Harlot who understood Thy mercy, for, having received the spies, she let them go in peace: Do Thou hearken now unto the supplication of me, Thine unworthy servant, and overlook all the iniquities of these Thy servants, who make haste unto Thee in repentance. And grant them heartfelt contrition who are in afflictions because of their sins, having angered Thee, their own Creator, Who art able to cleanse them of their sins. Grant unto them Thy grace, that being roused and strengthened by this, and remembering their own evil deeds, they may truly confess all of them, in the fear of Thee, to their own spiritual father, who has been established by Thee as judge. And through us may they call them to remembrance, as ones that are guilty, with a heart broken and humble, and to repent of them, that they may desire also complete forgiveness for them. And count them worthy of absolution for them, according to Thy loving kindness, through their spiritual father as Thy judge, according to Thy sure promise. For Thou hast said, "Whatsoever you loose on earth shall be loosed in heaven." Yea, O Master, Lord Jesus Christ, our God, accept Thy servants who are repenting for their sins, whether known and unknown, whether voluntary or involuntary, and who, according to Thy command, have set them before Thee in confession, and, mercifully accepting them, by Thy power and grace strengthen them, that they not turn back to sins and to evil and unacceptable deeds, into which they have fallen many times. Rather, raise them up and help them against the snares of the devil, and from all hostile snares, that without hindrance, they may serve Thee in holiness and righteousness all the days of their lives. For Thou art our God, and Thou camest into the world, not to call the righteous, but sinners to repentance. And Thou hast commanded that the transgressions of them that have fallen into sins be forgiven even seventy times seven. And when the woman caught in adultery was led unto Thee by the Pharisees, to tempt Thee, Thou didst not judge her, but mercifully didst say, "Go, and from this time forth sin no more"; for according to Thy love for mankind, Thou didst not judge her, but had mercy. And likewise also as to the other harlot who wept, and with tears washed Thy feet and wiped them with her own hair, Thou wast merciful for the sake of Thine own mercy, so grant unto these, Thy servants unhindered and warm tears of true repentance. Make firm their minds and hearts, that they may know Thee the only true Son of God, Who tookest up the sins of the world. Accept them, as Thou

didst accept Peter who denied Thee, and with repentance and bitter tears turned back again. Stretch forth Thy right hand and take them, as Thou didst take him that was drowning in the sea, and strengthen them against the devil who struggles against them. Cleanse their souls and bodies from every kind of filth. For Thou Thyself hast said, O Good Lord, that they that are healthy not ask for a physician, but only the sick. And Thou hast not come to save them that are saved already, but them that are perishing. Grant, therefore, O Lord Jesus Christ, our God, that these Thy servants complete, without blemish, the beginning of this Holy Fast, and in it to fulfil Thy commandments, and to be diligent in prayers and to please Thee with good deeds all the days of their lives, that uncondemned and with a pure conscience they may be counted worthy to become partakers of Thy divine Body and lifegiving Blood which is poured out for the whole world for the remission of sins, and that they may defeat and put to shame the demons in their warfare. For Thou, O God, art the God of them that repent, and desirest not the death of a sinner, but that he turn from his way and live. For Thou, O Master, desirest not to utterly destroy the work of Thy hands, neither art Thou well-pleased at the destruction of mankind. But Thou desirest that all be saved, and come to the knowledge of truth. Therefore, now also, O Master, turn not away Thy face from these Thy servants, but grant unto them a true turning from sins unto Thee, and deliverance from all their evil deeds. And count all of us worthy to attain in peace to the performing of good deeds, and that we may bow down before Thy saving Passion and Thy holy Resurrection, and at the end of our life to receive eternal joy together with all that have been well-pleasing unto Thee, our God and our Savior. For Thou art a God of mercies and compassions, and love for mankind, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

After this, he blesses them with his right hand, saying:

The blessing of the Lord be upon you, through His grace and compassion and love for mankind, always, now and ever, and unto the ages of ages. Amen.

51.

PRAYER OVER THE KOLIVA

(IN MEMORY OF ST. THEODORE THE RECRUIT ON FRIDAY OF THE FIRST WEEK OF GREAT LENT)

At the conclusion of the Canon to St. Theodore, the Trisagion Prayers are said. After Our Father..., *the Troparion (to St. Theodore).* Glory...*Kontakion;* Now and ever...*Theotokion. Then the Priest blesses the Koliva:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, standing over the Koliva, says this Prayer:

O Lord, Who hast perfected all things through Thy Word, and hast commanded the earth to bring forth all manner of fruit for our enjoyment and food; Who through that which is sown hast made the Three Children and Daniel fairer than the Babylonians who lived in luxury: Do Thou Thyself, O All-gracious King, bless also this grain and various fruits, and sanctify them that will partake of them, for they have been offered by Thy servants to Thy glory, and in honor of the Holy and Greatmartyr Theodore the Recruit, and as a memorial to them that have departed this life in devout faith. Grant, O Good One, unto them that have decorated these and keep this memorial, all their petitions that are unto salvation, and the enjoyment of Thine eternal good things: Through the prayers of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, of the Holy and Greatmartyr Theodore, whose memory we celebrate, and of all Thy Saints. For it is Thou Who blessest and sanctifiest all things, O our God, and unto Thee do we send up glory: to the eternal Father, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Blessed be the Name of the Lord, henceforth and forevermore. *(thrice)*

Then Psalm 33, I will bless the Lord at all times...*to the end, and the usual Dismissal.*

52.

PRAYER FOR THE BLESSING OF PALMS ON PALM SUNDAY

"Having beheld the Resurrection of Christ..." is not sung, but immediately we read Psalm 50. Then the Priest, taking the censer, censes the palms (and/or willow branches) in crosswise form. After this, he says the following Prayer:

Let us pray to the Lord.

Lord, have mercy.

O Lord our God, Who sittest upon the Cherubim; Who didst reaffirm the power of Thy Son, our Lord Jesus Christ, that He might save the world through His Cross, Burial and Resurrection: (And when He had come to Jerusalem for His voluntary Passion, the people that sat in darkness and the shadow of death took, as emblems of the Resurrection, boughs of trees and palm branches, thus signifying the Resurrection.) Do Thou Thyself, O Master, keep and preserve us also, who, following their example on this prefestal day, bear in our hands palms and branches. As Thou didst those people and children that [cried out] "Hosanna" unto Thee, save us also, that in hymns and spiritual songs we may be counted worthy to attain unto the lifegiving Resurrection on the Third Day: in Christ Jesus, our Lord, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Then he sprinkles the palms (and/or willow branches) with Holy Water, saying:

These palms (and/or branches) are sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And the After-Gospel Stikhera are sung. And the rest of Matins, as usual.

53.

THE OFFICE OF THE DIVINE AND SACRED WASHING

As printed in the ***Great Book of Needs***, this *Office* obviously is intended to be performed in a major Monastery with the participation of the Monastery Superior and twelve of the Brethren. (It is presupposed that the Superior is a Priest, as would be the case in major Monasteries in our times.) Now, however, it is more often performed by the Bishop and twelve Priests. The version of the *Office* intended to be performed by the Bishop will follow this *Office*. (Although the printed *Office* uses various terms for the main celebrant, variously indicating, "Priest", "He that stands first" (lit., ***Predstoyatl***), or "Superior" (lit., ***Nastoyatl***), for consistency the term "Superior" is used throughout.)

After the Prayer Before the Ambon, the [Superior], fully vested, exits, together with other Servers carrying *lampadas and censers, to the outside of the Great Gates* (the western doors) *of the church. (The Incense of the Washing is prepared ahead of time by the Ecclesiarch* (Sacristan). *And twelve responsible members of the Brethren are chosen by him that presides to be washed, among whom must be the Gatekeeper and the Steward.*

Normally, the Steward ranks after the Superior in the Monastery ranks and will represent the Apostle Peter in this *Office*. (If there be no Steward, he that ranks immediately after the Superior takes the Steward's place.) The Superior and the Brethren sit on specially prepared stools.

And all of us, together with the [Superior], sing Psalm 50. And at the conclusion of this, we sing the following, from the Canon of Great Thursday **(TONE 6)**:

Ode 5

Irmos: United by the bond of love, and having offered themselves unto Christ Who ruleth all things, the Apostles were cleansed; and with feet made beautiful, they preached to all the Gospel of peace.

The Wisdom of God Who holds back the unrestrained fury of the waters that are high above the air, Who bridles the deep and restrains the Seas, pours water into a washbasin; and the Master washes the feet of the servants.

The Master shows to the disciples an image of humility; He that wraps the heaven in clouds girds Himself with a towel; and He in Whose hand is the breath of all that exist, bends the knees to wash the feet of the servants.

Then the Stikhera of the Washing are sung. **TONE 1** *("Of the Tone"—"Samoglasen"):*

O Christ God, Who didst gird Thyself with a towel, and didst wash the feet of the disciples: Wash Thou the thoughts of our soul, and gird us in a spiritual union, that we may do the commandments of Thy goodness.

(TONE 2) Desiring to accept a great and wondrous deed, O Faithful, make haste, reverently, to the precious washing, not for the washing of bodily filth, but for the mystical sanctification of souls. For Christ, our Savior, Who looketh upon the earth and maketh it to tremble, inclineth Himself, and with His feet toucheth the clay, giving firm response to every adverse power. Let us sing to Him with thanksgiving; for unto us that are worthy of being uplifted, He hath shown the way of humility. Save us, O Good One, as the Lover of Mankind.

(TONE 3) Peter greatly desired to have his feet washed by the most-pure hands that created Adam. He heard: "If I do not wash thee, thou shalt not have a portion with Me." Seized with great trembling, he cried unto Thee: "O Lord, not only shalt Thou wash my feet, but also my hands and my head." O, the great gifts of the Master! He maketh His disciples participants of His grace, and He promiseth them a share of His ineffable glory. As Thou didst say at the time of the Mystical Cup that Thou wouldest drink the New Cup with them in the Kingdom of Heaven, so count us worthy of the same, as Thou art merciful and the Lover of Mankind.

(TONE 8) Today, He that is unapproachable in His essence, taketh on the task of a servant; He that adorneth the heavens with clouds, girdeth Himself with a towel and poureth water into a washbasin; He that didst part the Red Sea, inclineth the knee and beginneth to wash the feet of the disciples and to wipe them with the towel with which He was girded. When He was washing the feet of His disciples, He said unto them, "You are clean; but not all," signifying His betrayer.

(SAME TONE) It would have been better for thee, Judas, if thou hadst not been conceived in the womb of thy mother. It would have been better for thee if thou hadst not been born, O Betrayer estranged from the Son of God. Because of thee, the assembly of the disciples of Christ was torn asunder, and the True Vine was embraced by the crucified Thief; by thee the barrier was torn asunder, and the Temple not made by hands is torn down by the transgressors. For if thou didst value the myrrh of the sinful woman as being of a great price, how didst thou not shudder to betray into the hands of transgressors the blood of the Holy One? It would have been better for thee if thou hadst not been born, O Betrayer estranged from the Son of God.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(SAME TONE) Judas was seized by the dream of the devil, and he fell asleep even unto death. It is the time for us to be vigilant. It is the

time for us to be soberminded. Let the heart groan; let the eyelids weep; let the Psalm be sung. For great is the might of the Cross. Christ is at the doors; the Paschal Sacrifice is come. Glory to Thee, O Lord, glory to Thee.

Then the Great *Litany is said by the Priest or by the Deacon:*

While the Litany is being said, the Superior and the twelve Brethren sit.

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this holy habitation, for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

For this washing, that it will be blessed and sanctified by the power and action and descent of the Holy Spirit, let us pray to the Lord.

For this *washing*, that it will be for the washing of the filth of our iniquities, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Superior stands for the Exclamation and the Prayers that follow, the twelve Brethren remain seated. (Also, when the Deacon begins to read the Gospel, the Superior and the twelve Brethren are seated.)

Exclamation:

For Thou art the cleansing of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after this, the [Superior] prays this Prayer in a loud voice:

O Most-good God, Who art unapproachable in Thy divinity, Who, in the form of a servant, didst become the image of service, and in the likeness of saving humility, didst wash the feet of Thy disciples with Thy pure hands, wiping them with a towel: Do Thou look down even now on us, Thine unworthy servants, who, in this manner imitate Thy most-glorious condescension, and count us worthy to be washed clean of the filth of our flesh and of the impurities of our souls by the touching of this water. Grant unto us the invisible descent of the Most-holy Spirit; strengthen us from the crafty serpent watching for our heel, that being cleansed, we will acceptably serve Thee, Who didst step over the head of the serpent and the scorpion, and every power of the enemy. For unto Thee is due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

And the [Superior] prays, secretly:

O Lord our God, Who hast shown unto us the means of humility in Thy most sublime condescension, and Who, by Thy will, didst call the last

to be first: Do Thou grant us the grace to serve one another; raise us up by divine humility; preserve us undefiled, washed always with tears *and* cleansed by the illumination of Thy purifying grace, that always falling down before Thee in truth, we may obtain mercy and compassion at Thy dread judgment.

Exclamation:

For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the Deacon says:

And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

And they that are about to be washed sit on prepared stools. And the Deacon begins to read the First Gospel of the Washing. And the [Superior], rising up from the Brethren, says:

Wisdom. Let us attend. Let us listen to the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Deacon: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

And the Deacon reads the Gospel:

The Gospel according to John (*Pericope 44—John 13:1-11*):

At that time: Before the Feast of the Passover, when Jesus knew that His hour had come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved then unto the end. And supper being ended, and the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray Him, Jesus, knowing that the Father had given all things into His hands and that He had come from God and was going to God, rose from supper and laid aside his garments,

And when the Deacon says, rose from supper and laid aside his garments, *the Superior stands up and takes off his Phelonion.*

Deacon:

and took a towel, and girded himself.

And when the Deacon says, and took a towel and girded himself, *the Superior girds himself with a towel.*

Deacon:

After that He poured water into a basin,

And when the Deacon says, After that He poured water into a basin, *the Superior, with his own hands, pours warm water into the basin.*

Deacon:

and began to wash the disciples' feet and to wipe *them* with the towel by which He was girded.

And when the Deacon says, and began to wash the disciples' feet and to wipe them with the towel by which He was girded, *the Superior begins to wash the feet of the Brethren, beginning with the youngest up to the Ecclesiarch (or*

the Steward; or whoever has the second place in the Monastery ranks*); and he washes the twelve, wiping each of the washed feet, and kissing them.*

And when he comes to the Steward, the Deacon says:

Then He came to Simon Peter, and Peter said unto Him, "Lord, dost Thou wash my feet?"

And the Superior says:

Jesus answered and said unto him, "What I do thou knowest not now, but thou shalt know hereafter."

And the Steward says:

"Thou shalt never wash my feet."

And the Superior says:

"If I wash thee not, thou hast no part with Me."

And the Steward says:

"Lord, not my feet only, but also my hands and my head."

And the Superior says:

"He that is washed needs not but to wash his feet, for he is everywhere clean. And you are clean, but not all."

Deacon:

(For He knew who would betray Him; therefore He said, "You are not all clean.")

Choir: Glory to Thee, O Lord, glory to Thee.

And after the washing of all of the twelve Brethren, *the Superior takes off the towel, girds himself with his tunic*[*], *and puts on his Phelonion.*

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[*]The word translated here, ***ponyavitsa***, is a narrow linen shirt. Presumably this is the white garment the Priest wears when fully vested. Its removal was not mentioned earlier in this *Office* when the Superior removed his Phelonion. (The Priestly belt (Zone) which is worn over it, although not mentioned here (or earlier) would have to be removed and put back on, as well.)

And the Deacon exclaims:

And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

And having gone to his place, the Superior himself reads the Second Gospel of the Washing, in the hearing of all.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Superior: Peace be unto all.

Choir: And to your spirit.

Deacon: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

The Superior reads the Gospel:

The Gospel according to John (*Pericope 45—John 13:12-17*):

At that time, when Jesus had washed the disciples' feet: and had taken His garments and had sat down again, He said unto them, "Do you know what I have done to you? You call Me Master and Lord; and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them."

Choir: Glory to Thee, O Lord, glory to Thee.

And after the Gospel, he reads this Prayer, in the hearing of all:

O Lord our God, Who, according to Thy great mercy, didst exhaust Thyself and didst take on the form of a servant; Who, in the time of Thy saving, lifegiving and voluntary Passion, didst condescend to sup with Thy Holy Disciples and Apostles; and then, having girded Thyself with a towel, didst wash the feet of Thy Disciples, giving them an example of wise humility and love toward each other, and saying: "As I have done to you, so do likewise to one another": Do Thou Thyself, O Master, be in the midst of Thine unworthy servants who have come to follow Thine example, washing away all filth and uncleanness from our souls, that having washed the dust of transgressions clinging to us, and having wiped each other with the towel of love, we may be able to please Thee all the days of our life, and find grace before Thee. For Thou art He that blessest and sanctifiest all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And when the Prayers are finished, all the Brethren are sprinkled with water from the basin. Then, we enter the church, singing the Troparia from the Fifth Ode of the Canon of Great Friday **(TONE 6)**:

Ode 5

Their feet having been washed, and having been purified beforehand by the partaking of the Divine Mysteries, O Christ, Thy ministers went up with Thee now from Sion to the great Mount of Olives, singing Thy praises, O Lover of Mankind.

"See that you be not troubled, my friends," Thou didst say. "For now the hour draws near when I shall be taken and slain at the hands of transgressors; and you all shall be scattered, having forsaken Me. But I shall gather you together to proclaim Me, the Lover of Mankind."

Then, giving out pieces of bread (Antidoron), *the Dismissal is made.*

54.

THE OFFICE OF THE DIVINE AND SACRED WASHING

(WHEN PERFORMED BY A BISHOP AND TWELVE PRIESTS)

The *Rubrics* contained herein are taken from special books and the ***Great Book of Needs***, as outlined in K. Nikolsky, ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi***, St. Petersburg, 1900, pp. 607-10 and S. Bulgakov, ***Nastol'naya Kniga dlya Svyashcheno-Tserkovno-Sluzhitelei***, Kharkov, 1900, pp. 539-40.

After the Prayer Before the Ambon, the Bishop, fully vested, exits through the Holy Doors, unsupported by Subdeacons, and without Staff, to the place where he is usually vested (i.e., the center of the church). *Before him go: one Deacon with the Gospel, and two more carrying a basin and a pitcher. The Deacon sets the Gospel on an Analogion. The Priests, at this time, chant the verses of Psalm 50 slowly. Arriving at the Vesting-place, the Bishop sits on a stool prepared for him, but not on the Cathedra. Then, having received a blessing from the Bishop, the Protodeacon leads two by two (but not all together) the* (twelve) *Archimandrites (and/or Priests) from the Altar, signifying the gathering together of the Disciples of the Lord for supper. While this is being done, the Choir sings the following, from the Canon of Great Thursday* **(TONE 6)**:

Ode 5

Irmos: United by the bond of love, and having offered themselves unto Christ Who ruleth all things, the Apostles were cleansed; and with feet made beautiful, they preached to all the Gospel of peace.

The Wisdom of God Who holds back the unrestrained fury of the waters that are high above the air, Who bridles the deep and restrains the Seas, pours water into a washbasin; and the Master washes the feet of the servants.

The Master shows to the disciples an image of humility; He that wraps the heaven in clouds girds Himself with a towel; and He in Whose hand is the breath of all that exist, bends the knees to wash the feet of the servants.

Then the Stikhera of the Washing are sung. **TONE 1** *("Of the Tone"—"Samoglasen"):*

O Christ God, Who didst gird Thyself with a towel, and didst wash the feet of the disciples: Wash Thou the thoughts of our soul, and gird us in a spiritual union, that we may do the commandments of Thy goodness.

(TONE 2) Desiring to accept a great and wondrous deed, O Faithful, make haste, reverently, to the precious washing, not for the washing of bodily filth, but for the mystical sanctification of souls. For Christ, our Savior, Who looketh upon the earth and maketh it to tremble, inclineth Himself, and with His feet toucheth the clay, giving firm response to every adverse power. Let us sing to Him with thanksgiving; for unto us that are worthy of being uplifted, He hath shown the way of humility. Save us, O Good One, as the Lover of Mankind.

(TONE 3) Peter greatly desired to have his feet washed by the most-pure hands that created Adam. He heard: "If I do not wash thee, thou shalt not have a portion with Me." Seized with great trembling, he cried unto Thee: "O Lord, not only shalt Thou wash my feet, but also my hands and my head." O, the great gifts of the Master! He maketh His disciples participants of His grace, and He promiseth them a share of His ineffable glory. As Thou didst say at the time of the Mystical Cup that Thou wouldest drink the New Cup with them in the Kingdom of Heaven, so count us worthy of the same, as Thou art merciful and the Lover of Mankind.

(TONE 8) Today, He that is unapproachable in His essence, taketh on the task of a servant; He that adorneth the heavens with clouds,

girdeth Himself with a towel and poureth water into a washbasin; He that didst part the Red Sea, inclineth the knee and beginneth to wash the feet of the disciples and to wipe them with the towel with which He was girded. When He was washing the feet of His disciples, He said unto them, "You are clean; but not all," signifying His betrayer.

(SAME TONE) It would have been better for thee, Judas, if thou hadst not been conceived in the womb of thy mother. It would have been better for thee if thou hadst not been born, O Betrayer estranged from the Son of God. Because of thee, the assembly of the disciples of Christ was torn asunder, and the True Vine was embraced by the crucified Thief; by thee the barrier was torn asunder, and the Temple not made by hands is torn down by the transgressors. For if thou didst value the myrrh of the sinful woman as being of a great price, how didst thou not shudder to betray into the hands of transgressors the blood of the Holy One? It would have been better for thee if thou hadst not been born, O Betrayer estranged from the Son of God.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(SAME TONE) Judas was seized by the dream of the devil, and he fell asleep even unto death. It is the time for us to be vigilant. It is the time for us to be soberminded. Let the heart groan; let the eyelids weep; let the Psalm be sung. For great is the might of the Cross. Christ is at the doors; the Paschal Sacrifice is come. Glory to Thee, O Lord, glory to Thee.

The Archimandrites (and/or Priests), coming to the Bishop, bow and sit. When the rank of the Twelve Disciples has been filled, the Deacon says the Litany:

(During the Litany, the Bishop and the Priests sit, in imitation of the Disciples of the Lord, who reclined at supper.)

In peace let us pray to the Lord.

Choir: Lord, have mercy *(after each petition)*.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

For this washing, that it will be blessed and sanctified by the power and action and descent of the Holy Spirit, let us pray to the Lord.

For this *washing*, that it will be for the washing of the filth of our iniquities, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Bishop stands for the Exclamation and the following Prayers, but the Twelve remain seated.

Exclamation:

For Thou art the cleansing of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after this, the Bishop prays this Prayer in a loud voice:

O Most-good God, Who art unapproachable in Thy divinity, Who, in the form of a servant, becamest the image of service, and in the likeness of saving humility, didst wash the feet of Thy disciples with Thy pure hands, wiping them with a towel: Do Thou look down even now on us, Thine unworthy servants, who, in this manner imitate Thy most-glorious condescension, and count us worthy to be washed clean of the filth of our flesh

and of the impurities of our souls by the touching of this water. Grant unto us the invisible descent of the Most-holy Spirit; strengthen us from the crafty serpent watching for our heel, that being cleansed, we will acceptably serve Thee, Who didst step over the head of the serpent and the scorpion, and every power of the enemy. For unto Thee is due all glory, honor and worship, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

And the Bishop prays, secretly:

O Lord our God, Who hast shown unto us the means of humility in Thy most sublime condescension, and Who, by Thy will, didst call the last to be first: Do Thou grant us the grace to serve one another; raise us up by divine humility; preserve us undefiled, washed always with tears *and* cleansed by the illumination of Thy purifying grace, that always falling down before Thee in truth, we may obtain mercy and compassion at Thy dread judgment.

Exclamation:

For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the Bishop sits, while the Protodeacon says:

And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

And the Bishop, rising up from the Priests, says:

Peace be unto all.

Choir: And to your spirit.

Protodeacon: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

The Protodeacon reads the Gospel:

The Gospel according to John (*Pericope 44—John 13:1-11*):

At that time: Before the Feast of the Passover, when Jesus knew that His hour had come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved then unto the end. And supper being ended, and the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray Him, Jesus, knowing that the Father had given all things into His hands and that He had come from God and was going to God, rose from supper and laid aside his garments,

And when the Protodeacon says, rose from supper, *the Bishop stands up.*

Protodeacon:

and laid aside his garments,

And when the Protodeacon says, and laid aside his garments, *the Bishop himself takes off his Mitre, and gives it to a Deacon. Then, he himself takes of his Panagia, Cross, Omophorion, Saccos, and Palitza, and sets them on the stool. At this time, no one helps him. But he does not take off the rest of his Priestly garments. And taking the Mitre from the Deacon, he puts it on himself. The Archimandrites (and/or Priests), during the time of the Washing, sit with their Mitres or Kamilavkas on. Then the Bishop puts on himself a linen towel (or a Srachitza). All this time the Protodeacon repeats the words,* and laid aside his garments.

Protodeacon:

and took a towel, and girded himself.

And when the Protodeacon says, and took a towel and girded himself, *the Bishop girds himself with a towel.*

Protodeacon:

After that He poured water into a basin,

And when the Protodeacon says, After that He poured water into a basin, *the Bishop, with his own hands, pours warm water into the basin three times in crosswise form, saying secretly,* In the Name of the Father, and of the Son, and of the Holy Spirit, *while a Deacon repeats* After that... *three times.*

Protodeacon:

and began to wash the disciples' feet and to wipe *them* with the towel by which He was girded.

And when the Protodeacon says, and began to wash the disciples' feet and to wipe them with the towel by which He was girded, *the Bishop begins to wash the feet of the Twelve, beginning from his place on the left side up to the one sitting closest to the Holy Doors, and then down the right side until he comes to the one representing Simon Peter. Washing each person's feet three times, the*

Bishop pours the water over them three times into the basin; during this a Deacon pronounces three times the words, After that he poured water into a basin. *(Two Deacons carry the basin before the Bishop.) And the Bishop washes the feet, kneeling on one knee. He pours the water over each foot three times, and then wipes each with the towel. They that are being washed, kiss the Bishop's Mitre and hand. And the Bishop kisses the hand of each.*

And when the Protodeacon says:

Then He came to Simon Peter, and Peter said unto Him,

The First Archimandrite (or Priest) stands up and says:

"Lord, dost Thou wash my feet?"

And the Bishop says:

"What I do thou knowest not now, but thou shalt know hereafter."

And the Archimandrite (or Priest) says:

"Thou shalt never wash my feet."

And the Bishop says:

"If I wash thee not, thou hast no part with Me."

And the Archimandrite (or Priest) says:

"Lord, not my feet only, but also my hands and my head."

And, indicating his hands and head, the Archimandrite (or Priest) sits. And the Bishop says:

"He that is washed needs not but to wash his feet, for he is every-where clean. And you are clean, but not all."

And he washes the feet of the Archimandrite (or Priest). Then the Bishop goes to his place and takes off the towel and linen garment (Srachitza).

Protodeacon:

(For He knew who would betray Him; therefore He said, "You are not all clean.")

Choir: Glory to Thee, O Lord, glory to Thee.

And the Deacon exclaims:

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Bishop: Peace be unto all.

Choir: And to your spirit.

Deacon: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

While the Deacon is reading the Gospel, the Bishop puts on the vestments that were removed for the Washing.

The Deacon reads the Gospel:

The Gospel according to John (*Pericope 45—John 13:12-17*):

At that time, when Jesus had washed the disciples' feet: and had taken His garments and had sat down again, He said unto them,

After vesting, when the Deacon says, sat down again, *the Bishop sits, but all of the Priests arise, and the Bishop, sitting, finishes the reading of the Gospel:*

"Do you know what I have done to you? You call Me Master and Lord; and you say well, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them."

Choir: Glory to Thee, O Lord, glory to Thee.

And after the Gospel, the Bishop rises and reads this Prayer, in the hearing of all:

O Lord our God, Who, according to Thy great mercy, didst exhaust Thyself and didst take on the form of a servant; Who, in the time of Thy saving, lifegiving and voluntary Passion, didst condescend to sup with Thy Holy Disciples and Apostles; and then, having girded Thyself with a towel, didst wash the feet of Thy Disciples, giving them an example of wise humility and love toward each other, and saying: "As I have done to you, so do likewise to one another": Do Thou Thyself, O Master, be in the midst of Thine unworthy servants who have come to follow Thine example, washing away all filth and uncleanness from our souls, that having washed the dust of transgressions clinging to us, and having wiped each other with the towel of love, we may be able to please Thee all the days of our life, and find grace before Thee. For Thou art He that blessest and sanctifiest all things, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop enters the Altar, and the Liturgy is ended as usual.

55.

ADDRESS OF OUR FATHER AMONG THE SAINTS JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE,

ON HOLY AND GREAT THURSDAY

O my beloved and greatly-desired brethren who have gathered in the Holy Church of God, in order to serve the Living God in holiness and righteousness, and, with fear, to partake of the holy, most-pure, and immortal, awesome Mysteries of Christ: Hearken unto me who am lowly and unworthy. For it is not I who am speaking to you and instructing you; rather the grace of the Most-holy and Lifegiving Spirit; for I speak not from myself, but as I have been instructed by the divine canons, and the Godbearing Fathers; as the Church received *instruction* from the divine Apostles who received their wisdom from God, so do I myself speak, who am lowly and least of all. I know not your works; I consider not that which you have begun; and so, as one who fears God, I give counsel to everyone among you, whether man or woman, whether small or great, to anyone of you that may be guilty of sin, convicted by your own counsels, that first you must repent and confess *your sins*, that you may dare, considering yourself unworthy, to approach and touch the Divine Fire Itself. For our God is a devouring Fire, and they, therefore, who with faith and fear draw near to the God and King and Judge of us all, shall burn and scorch their sins; and It shall enlighten and sanctify *their* souls. But It shall burn and scorch with shame, the souls and bodies of them that draw near with unbelief. Therefore, many among you are ill and sleep in sickness, that is, many are dying unconfessed and unrepentant. And furthermore, my brethren, I beseech you, and I say: no one that swears oaths, nor a perjurer, nor a liar, nor one that finds fault with others, nor a fornicator, nor an adulterer, nor one that practices homosexuality, nor a thief, nor a drunkard, nor a blasphemer, nor one that envies his brother, nor a murderer, nor a sorcerer, nor a magician, nor a charmer, nor an enchanter, nor a robber, nor a Manichean*, shall, unconfessed and unprepared, approach, touch, or draw near the dread Mysteries of Christ, for it is terrible to fall into the hands of the Living God. For the Word of God is sharper than

any two-edged sword, piercing even to the joints and marrow and bones, and thoughts and hearts. See, therefore, my brethren, that no one approach, unrepentant, or unprepared, or unworthily, to partake of His dread and most-pure Mysteries. For He Himself saith: I am He, and there is no god besides Me. I kill, and I make alive; neither is there any that can deliver out of My hand. For I, Myself, am King forever: to Whom is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

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*This was an ancient, dualist heresy, prominent in St. John's time.

56.

CATECHETICAL SERMON OF OUR FATHER AMONG THE SAINTS JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE,

ON THE HOLY AND GREAT SUNDAY OF PASCHA

If any man be devout and loves God, let him delight in this fair and radiant feast. If any man be a wise servant, let him enter with rejoicing into the joy of his Lord. If any have labored in fasting, let him now receive his denarius. *(Matt. 20:9)* If any have worked from the first hour, let him today receive his just recompense. If any have come at the third hour, let him, with thanksgiving, keep the feast. If any have arrived at the sixth hour, let him have no misgivings, for he shall in no way be deprived. If any have tarried until the ninth hour, let him draw near, doubting *and* fearing nothing. If any have arrived even at the eleventh hour, let him not be alarmed at his tardiness. For the Master, being jealous of his honor, will accept the last even as the first. He gives rest unto him that comes at the eleventh hour, even as unto him that has worked from the first hour. And he is merciful unto the last, and gives satisfaction unto the first; and to one he gives, and upon the other he bestows gifts. And he both accepts the works and embraces the intention; and he honors the acts and praises the offering. Therefore, enter all of you into the joy of our Lord; and receive your reward, both the first, and likewise, the second. You rich and poor together, make glad. You sober minded and you slothful, honor the day. Rejoice today, you that have fasted and you that have disregarded the fast. The table is full; be satisfied, all of you. The calf is fatted; let no one go away hungry. All of you shall enjoy the banquet of faith. Receive, all of you, the riches of mercy. Let no one lament his poverty, for the universal Kingdom has been revealed. Let no one weep for his transgressions, for pardon has shone forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held by it has extinguished it. Having descended into Hades, He made Hades captive. He embittered it when it tasted of His flesh. And Isaiah, receiving this beforehand, cried out: "Hades," said he, "was embittered when it met Thee in the lower regions." It was embittered, for it was destroyed. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was cast down. It was embittered, for it was bound. It received a body, and met God face to face. It received earth, and met Heaven. It received that which was seen, and fell upon that which is unseen. O Death, where is thy sting? O Hades, where is thy victory? Christ is risen, and thou art cast down. Christ is risen, and the demons have fallen. Christ is risen, and the Angels rejoice. Christ is risen, and life lives. Christ is risen, and not one of the dead *remains* in the grave. For Christ, rising from the dead, has become the first-fruits of them that have fallen asleep. To Him be glory and dominion, unto the ages of ages. Amen.

57.

PRAYER FOR THE BLESSING OF FLESHMEAT ON THE HOLY AND GREAT SUNDAY OF PASCHA

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says this Prayer:

O Lord Jesus Christ, our God, look down upon this fleshmeat, and sanctify it, as Thou didst sanctify the ram which the faithful Abraham brought unto Thee, and as the lamb which Able offered unto Thee as a whole-offering; likewise also as the fatted calf which Thou didst command to be slain for Thy prodigal son when he returned again unto Thee, that as he was counted worthy to delight in Thy good things, so may we also delight in those things that are sanctified and blessed by Thee for the nourishment of us all. For Thou art the true Nourishment, and the Giver of good things, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

58.

PRAYER AT THE BLESSING OF CHEESE AND EGGS

O Master, Lord our God, Author and Creator of all things: Bless Thou the curdled milk and with this also the eggs, and preserve us in Thy goodness, that, as we partake of them, we may be filled with Thy gifts, ungrudgingly bestowed, and with Thine ineffable goodness. For Thine is the might, and Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

59.

PRAYER AT THE BLESSING OF THE ARTOS ON THE HOLY SUNDAY OF PASCHA

The Artos, that is, a bread prepared beforehand, upon which, according to custom, is "written" a Cross, is presented to the Priest in the Altar, after the Prayer Before the Ambon at the completion of the Divine Liturgy. The Deacon says:

Let us pray to the Lord.

And the Clergy sing:

Lord, have mercy.

And the Priest reads over it this Prayer:

O God All-powerful and Lord Almighty, Who by Thy servant Moses, at the Exodus of Israel from Egypt, and the liberation of Thy people from the bitter slavery of Pharaoh, didst command that a lamb be slain, prefiguring the Lamb Who, because of our deeds, of His own will, wast slain on the Cross, and tooketh away the sins of the whole world, Thy Beloved Son, our Lord Jesus Christ: Do Thou now, also, we humbly beseech Thee, look down upon this bread, and bless and sanctify it. For we Thy servants, in honor and glory, and in commemoration of the glorious Resurrection of Thy Son, our Lord Jesus Christ, by Whom, also, we have received freedom and release from the eternal slavery of the enemy and the indissoluble bonds of Hades, do now offer this before Thy majesty on this exceedingly bright, most-glorious and saving day of Pascha. And count worthy we who offer this, and they that shall kiss it and taste of it, to become partakers of Thy heavenly blessing; and by Thy might drive away from us every sickness and infirmity, grant health unto all. For Thou art the Fountain of blessings, and the Bestower of healings, and unto Thee do we send up glory: to the Father Who is without beginning, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Artos with Holy Water, saying:

This Artos is blessed and sanctified by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

Then comes out and sets it on an Analogion; and the people, as they receive the Antidoron, kiss the Artos.

After the people have venerated the (Icon placed on top of the) Artos, it is set on the Analogion either in the Altar or in the church itself. In many churches it is set on the Soleas before the Holy Doors.

60.

PRAYER AT THE FRACTURING OF THE ARTOS ON THE SATURDAY OF BRIGHT WEEK

After the Divine Liturgy (of Bright Saturday), *the Artos is carried, as is customary, to the Refectory; and* Christ is risen... *is sung three times, with reverences. After* Our Father... *has been said, and the Table is blessed, as usual, the Deacon says* Let us pray to the Lord, *and the Brethren respond:* Lord, have mercy, *the Priest says this Prayer over the Artos:*

O Lord Jesus Christ our God, the Angelic Bread, the Bread of life eternal, Who camest down from Heaven, and hast nourished us on these bright days with the spiritual food of Thy divine benefits, for the sake of Thy saving Resurrection on the Third Day: Do Thou look down now also, we humbly beseech Thee, upon our prayers and thanksgivings; and as Thou didst bless the five loaves in the wilderness, do Thou bless now this bread, that all who taste of it may be counted worthy of bodily and spiritual health and blessing, through the grace and compassions of Thy love for mankind. For Thou art our sanctification, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And having fractured the Artos, as is customary, he distributes to all before the meal. (And he may also fracture it at the Liturgy, after the Prayer Before the Ambon, and distribute it to the faithful instead of the Antidoron.)

61.

THE OFFICE OF HOLY PENTECOST

(THE KNEELING PRAYERS)

Although the *Great Book of Needs* includes the entire Vespers Service in *Office of Holy Pentecost*, only the "Kneeling Prayers" are here provided.

The Priest (or Deacon) exclaims:

Again and again, on bended knees, let us pray to the Lord.

And the Choir sings:

Lord, have mercy. *(thrice)*

Then all of us kneel down and remain so while the Priest reads the prayer in the Altar, with a loud voice in the hearing of all.

Although the older Service Books indicate that the Priest faces to the east, to the Holy Table, customarily the Priest kneels in the opened Holy Doors, facing the people. According to Church tradition, we kneel, but do not prostrate to the ground; neither is the head inclined. Everyone kneels for the Second and Third Prayers, as well.

First Kneeling Prayer

O Most-pure, Undefiled, Beginningless, Invisible, Incomprehensible, Inscrutable, Unchanging, Invincible, Immeasurable, Gentle Lord; Who alone hast immortality, Who dwellest in light unapproachable, Who hast made heaven and earth and the sea, and all that is created therein; Who grantest all

men their petition before they ask: We pray Thee, and we entreat Thee, O Master and Lover of Mankind, the Father of our Lord and God and Savior Jesus Christ, Who for us men and for our salvation came down from Heaven and was incarnate of the Holy Spirit and Mary, the Ever-Virgin and Most-glorious Theotokos; Who first did teach in words and afterwards did show by deeds also. When He had endured the saving Passion, He gavest us, Thy humble and sinful and unworthy servants, an example, whereby we should offer unto Thee prayers with the bending of the neck and the knees, both for our own sins and for the ignorances of the people. Do Thou Thyself, O Greatly-merciful One, Who lovest mankind, hear us in that day when we shall call upon Thee, and especially on this day of Pentecost, on which, after the Ascension of our Lord Jesus Christ into the heavens, and the sitting down at the right hand of Thee, the God and Father, He did send down the Holy Spirit upon His Holy Disciples and Apostles, Who also did rest upon each one of them, and they were all filled with His inexhaustible grace, and they spoke with other tongues of Thy majesty, and prophesied. Hearken now unto us, therefore, who are praying unto Thee, and remember us, humble and condemned, and turn again the captivity of our souls, exercising Thy tender mercies for us who are praying *unto Thee*. Accept us who fall down before Thee and cry, We have sinned, who have cleaved unto Thee from the womb, even from our mother's loins. Thou art our God. But as our days have been spent in vanity, we have been stripped of Thy help, we have been deprived of every defense. But having boldness on account of Thy compassions, we cry out: Remember not the sins and ignorances of our youth, and cleanse us from our secret sins; and reject us not in time of old age. And when our strength fails, forsake us not. Before we return to the earth, count us worthy to turn again unto Thee, and attend unto us in favor and grace. Measure our transgressions according to Thy compassions, setting the depth of Thy compassions against the multitude of our iniquities. Look down from Thy holy heights, O Lord, upon thy people here present who await of Thee rich mercies. Visit us in Thy goodness; deliver us from the power of the devil. Make firm our lives by Thy holy and sacred laws. Entrust Thy people to a faithful Guardian Angel; gather all of us into Thy Kingdom; grant pardon unto them that hope in thee; forgive them and us our sins; purify us

by the operation of Thy Holy Spirit; destroy the snares set for us by the enemy.

Then he adds this Prayer also:

Blessed art Thou, O Lord, Master Almighty, Who hast enlightened the day with the light of the sun, and hast illumined the night with flashes of fire; Who hast counted us worthy to pass through the length of the day, and to draw near to the beginning of the night: Hearken Thou unto our prayer and that of all Thy people, and having pardoned us of all our sins, both voluntary and involuntary, accept our evening supplications, and send down the multitude of Thy mercies and compassions upon Thine inheritance. Wall us in with Thy Holy Angels; arm us with the armor of Thy righteousness; fence us round about with Thy truth; guard us with Thy power; deliver us from every oppression and every snare of the adversary; and grant us also that the present evening, together with the coming night, and all the days of our life, may be perfect, holy, peaceful, sinless, without stumbling-blocks, and without fantasy, through the prayers of the Holy Theotokos, and of all the Saints who, from the ages, have been well-pleasing unto Thee.

And immediately the Priest (or Deacon) says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Priest says the Exclamation in a loud voice:

For Thine it is to have mercy on us and to save us, O Lord our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest (or Deacon) says the Litany of Supplication. After the Exclamation, the Priest (or Deacon) says:

Again and again, on bended knees, let us pray to the Lord.

And the Choir sings:

Lord, have mercy. *(thrice)*

And the Priest says the Prayer:

Second Kneeling Prayer

O Lord Jesus Christ our God, Who hast given Thy peace to men, and, being present still in this life, dost ever grant the gift of the Most-holy Spirit to the faithful, as an inheritance that cannot be taken away; and Who, most evidently, didst send down today this grace unto Thy Disciples and Apostles, and didst confirm their tongues with tongues of fire, through whom every race of man have received, through the hearing of the ear, the good news of God in their own tongues. We have been enlightened by the light of the Spirit; and we have been transformed from delusion as from darkness, and through the distribution of the perceptible tongues of fire, and the truly-wondrous operation *of the same*, we have been taught the faith that is in Thee, and we have been illumined so as to bless Thee, with the Father and the Holy Spirit, in one Godhead, and power, and authority. For Thou art the brightness of the Father, the express image of His essence and nature, unalterable and immovable, the Fountain of wisdom and grace. Open Thou also the lips of me, a sinner, and teach me how I ought to pray, and for what. For Thou knowest the great multitude of my sins, but Thine immeasurably-

deep compassion shall overcome them. For, behold, in fear I stand before Thee; into the abyss of Thy mercy have I cast the desperation of my soul. Pilot Thou my life, O Calm Haven of the storm-tossed, Who orderest all creation with Thy word and the ineffable power of Thy wisdom, and show me the way wherein I should walk. Grant unto my reasoning, the Spirit of Thy wisdom, and give unto my foolishness, the Spirit of understanding. Overshadow my deeds with the Spirit of Thy fear, and renew a right Spirit in my inmost parts. And with Thy Governing Spirit, establish my faltering mind, that being guided every day by Thy Good Spirit toward that which is useful, I may be counted worthy to keep Thy commandments, and always to call to remembrance Thy glorious coming-again, and the strict searching out of our deeds. And, despise me not, lest I be deceived by the corrupting sweet things of this world, but strengthen me rather to yearn for the receiving of the treasures of that which is to come. For Thou hast said, O Master, that, whatsoever one may ask in Thy Name, he shall freely receive from Thine Eternal God and Father. Therefore, I, also, a sinner, at the descent of Thy Holy Spirit, do supplicate Thy goodness: Do Thou grant me whatsoever I have asked which is unto salvation. Yea, O Lord, for Thou art the Rich Giver and Good Bestower of every benefit, Who grantest, most-abundantly, that which we ask. Thou art compassionate and merciful, Who, without sin, didst become a Partaker of our flesh; and unto them that bend their knees before Thee, Thou art He that bendest down out of love and compassion, and didst become the purification of our sins. Grant, therefore, O Lord, Thy compassions unto Thy people; hearken unto us from Thy holy Heaven; sanctify us by the power of Thy saving right hand; cover us with the shelter of Thy wings; despise not the work of Thy hands. Against Thee alone do we sin, but Thee alone do we also serve; we know not how to worship a strange god, neither do we stretch forth our hands to another god, O Master. Forgive our iniquities, and accept our prayers with the bending of our knees; extend unto all of us the hand of assistance; *and* receive, as acceptable incense, the prayer of all of us being offered up before Thy most-good Kingdom.

Then he adds this Prayer also:

O Lord, Lord, Who deliverest us from every arrow that flies by day: Do Thou deliver us also from everything that walks about in the darkness. Accept the lifting up of our hands as an evening sacrifice. And count us worthy to pass, without reproach, the course of the night untempted by evil things. Deliver us from every disturbance and dread that comes unto us from the devil. Grant compunction unto our souls, and unto our thoughts care concerning the strict searching out at Thy dread and righteous judgment. Nail our flesh to the fear of Thee, and mortify our earthly members, that even in the quietude of sleep we may be illumined by the contemplation of Thy judgments. And banish from us every unseemly fantasy and harmful lust. And raise us up at the time of prayers, confirmed in the Faith, and progressing in Thy commandments.

And immediately the Priest (or Deacon) says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest says the Exclamation, prayerfully:

Through the favor and goodness of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then Vouchsafe, O Lord.... *After this, the Priest (or Deacon) says:*

Again and again, on bended knees, let us pray to the Lord.

And the Choir sings:

Lord, have mercy. *(thrice)*

And the Priest says the Prayer:

Third Kneeling Prayer

O Christ our God, Ever-flowing, Living and Illuminating Fountain, Creating Power, Coeternal with the Father, Who hast, most-excellently, fulfilled the whole dispensation for the salvation of mankind; Who didst burst the indestructible bonds of death and hast torn apart the bolts of Hades, and hast trampled underfoot the multitude of evil spirits; Who didst offer Thyself for us, as an unblemished victim, and gavest Thy Most-pure Body as a sacrifice, untouched and inviolate by any sin, and, through that dread and indescribable priestly act hast bestowed upon us eternal life; Who, having descended into Hades, and smashed the ancient bars, didst show forth the way up unto them that sat in darkness; Who, with the allurement of divine wisdom, didst entice also the author of evil, the dragon of the abyss, and with chains of gloom didst bind him in Tartarus, and in the unquenchable fire, and didst confine him in utter darkness by Thine immeasurable might. O Greatly-glorified Wisdom of the Father, Who didst manifest Thyself as a great Helper of them that are oppressed, and didst enlighten them that sat in darkness and in the shadow of death, Thou Lord of eternal glory and Beloved Son of the Father Most-high, Light everlasting of Light everlasting, O Sun of Righteousness: Hearken unto us that pray unto Thee, and give rest unto the souls of Thy servants, our fathers and brethren, who have fallen asleep before us, and our other kinsmen after the flesh, and all Thine own who are in the Faith, of whom we now make memorial, for in Thee is the dominion over all, and in Thy hand Thou holdest all the ends of the earth. O Almighty Master, God of the fathers, and Lord of mercies, and Maker of the

race of mortals and immortals, and of every nature of man, of that which is brought together and again put asunder, of life and of the end of life, of sojourning here and of translation there; Who dost measure out the years of life and set the times of death; Who bringest down to Hades and raisest up; Who bindest in infirmity and releasest unto power; Who dispensest present things according to need, and orderest those to come as is expedient; Who makest glad with the hope of resurrection them that are smitten with the sting of death. Do Thou Thyself, then, O Master of all, God our Savior, the Hope of all the ends of the earth and of them that be far off upon the sea, Who, on this last and great and saving day of the feast of Pentecost, didst show forth for us the mystery of the Holy Trinity, Consubstantial and Coeternal, Undivided and Unmingled, and didst pour out the descent and presence of Thy Holy and Lifegiving Spirit in the form of fiery tongues, upon Thy Holy Apostles, appointing them to be the Evangelists of our pious Faith, and showing them forth to be confessors and preachers of the true theology; Who also on this all-perfect and saving feast, dost deign to receive, therefore, prayers of purification for them that are bound in Hades, and grantest unto us the great hope that respite and comfort will be sent down from Thee unto them that are bound from the filth that binds them. Hearken unto us, also, Thy humble servants who pray, and give rest unto the souls of Thy servants who have fallen asleep before us, in a place of light, in a place of green grass, in a place of refreshment, whence all sickness, sorrow, and sighing have fled away; and do Thou place their souls in the tabernacles of the righteous, and count them worthy of peace and respite. For the dead praise Thee not, O Lord, neither do they that are in Hades dare to bring confession unto Thee; but we, the living, bless Thee and entreat Thee, and offer unto Thee propitiatory prayers and sacrifices for their souls.

Then he adds this Prayer also:

O Great God, Who art Eternal and Holy, and lovest mankind, Who hast counted us worthy, also, to stand before Thine unapproachable glory at this hour, that we may hymn and praise Thy wonders: Do Thou cleanse us, Thine unworthy servants, and grant grace that with contrite heart and without presumption, we may offer unto Thee the Thrice-holy doxology and

thanksgiving for Thy great gifts, which Thou hast granted us, and ever grantest unto us. Remember, O Lord, our infirmity, and destroy us not for our transgressions, but show great mercy because of our humility, that fleeing from the darkness of sins, we may walk in the daylight of righteousness, and, having been clothed with the armor of light, we may persevere unassailed by any snare of the evil one, that with boldness we may glorify Thee in all things, the only True God and Lover of Mankind. For surely and truly a great mystery is Thine, O Master and Creator of all, both in the temporary dissolution of Thy creatures, and, thereafter, their restoration and eternal rest. We confess Thy grace in all things, in our coming into this world, and our departure, our hopes of resurrection and life incorruptible, pledged beforehand, through Thine unfailing promise, which we shall receive hereafter at Thy Second Coming. For Thou art both the Author of our resurrection and the impartial Judge, Who lovest mankind, of them that have lived, and the Master and Lord of recompense, Who, through Thine extreme condescension, didst partake, equally with us, of flesh and blood, and of our undeniable passions, when Thou didst willingly submit to temptation, accepting this out loving kindness and compassion, and wherein Thou Thyself, being tempted, hast suffered, becoming for us who are tempted, the Helper which Thou Thyself hast promised to be; and therefore Thou hast led us with Thyself unto Thy passionlessness. Accept, therefore, O Master, our prayers and supplications, and give rest unto all the fathers and mothers, and children, and brothers and sisters of each of us, and to any others of our kindred and of our people, and to every soul that has fallen asleep before in the hope of the resurrection unto life eternal. Commit their souls and their names in the Book of Life, in the bosom of Abraham, Isaac and Jacob, in the land of the living, in the Kingdom of Heaven, in a Paradise of delights, leading all, by Thy radiant Angels, in Thy holy abode, raising up also with Thee our bodies in the day which Thou hast appointed, according to Thy holy and unfailing promise. There is, therefore, O Lord, no death for Thy servants, when we go forth from the body and come unto Thee, our God, but a change from things most-sorrowful unto things most-beneficial and most-sweet, and unto rest and joy. And though we have sinned against Thee, be merciful unto us and unto them, for no one is pure of defilement before Thee, though his life be but for one day, except Thou alone, our Lord Jesus

Christ, Who didst reveal Thyself sinless on the earth, through Whom we all hope to receive mercy and the forgiveness of sins. Do Thou, therefore, for us and for them, as Thou art a Good God and the Lover of Mankind, loose, remit, and forgive our falls into sin, whether voluntary or involuntary, those done in knowledge or in ignorance, whether they be manifest or unnoticed, those of deed, those of thought, those in word, *and* those of all our habits and movements. And give freedom and respite unto them that have been taken from us, and bless us who are here present, granting a good peaceful end unto us and also unto all Thy people; and open unto us Thy tender mercies and Thy love for mankind at Thy dread and fearful *Second* Coming, and make us worthy of Thy Kingdom.

Then he adds this Prayer also:

O Great and Most-high God, Who alone hast immortality, Who dwellest in light unapproachable, Who hast fashioned all creation in wisdom, Who hast divided the light from the darkness, and hast set the sun to rule the day, and the moon and stars to rule the night, Who hast counted us sinners worthy at this present hour to come before Thy presence with praises, and to offer unto Thee our evening service: Do Thou Thyself, O Lord, the Lover of Mankind, direct our prayer as incense before Thee, and accept it for an odor of sweet fragrance, and grant that our present evening and coming night be peaceful. Clothe us with the armor of light. Deliver us from the fear of night, and from everything that walks about in darkness. And grant that the sleep that Thou hast given for the repose of our infirmity may be free from every fantasy of the devil. Yea, O Master of all and Bestower of good things, may we, moved to compunction upon our beds, remember Thy most-holy Name in the night. And, enlightened by the instruction of Thy commandments, may we rise up in joyfulness of soul unto the glorification of Thy goodness, offering prayers and supplications unto Thy deep compassion, for our own sins and those of all Thy people. And Do Thou visit them, through the prayers of the Most-holy Theotokos.

And immediately the Priest (or Deacon) says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Priest says the Exclamation in a loud voice:

For Thou art the repose of our souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest (or Deacon) says the Evening Litany. And the rest of the Office of Holy Pentecost, in order.

62.

PRAYER AT THE PARTAKING OF GRAPES ON THE SIXTH DAY OF AUGUST

Let us pray to the Lord. Lord, have mercy.

Bless, O Lord, this new fruit of the vine, which, through the wholesomeness of the air, and through showers of rain and temperate weather, Thou art well-pleased should attain to ripeness at this time. May our partaking of this birth of the vine be for gladness, and for the offering of a gift unto Thee for the cleansing of sins, through the sacred and holy Body of Thy Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And let it be known that this Prayer is said over grapes, where there are vineyards, and these are brought into the church for a blessing on this sixth day of August. But here in great Russia, where vineyards are not found, apples are brought this day into the church, and the prayer for them that offer first-fruits is said, of which the beginning is O Master, Lord our God.... *And likewise for other fruits; let each be brought in their season to the church for a blessing, and then let the Prayer be said over them.*

In modern times, when fresh fruits may be obtained at any season, a sampling of fruits should still be brought for a blessing on August 6. Likewise, for those who grow their own fruits, some should be brought to the church for a blessing when they are ripe for harvest.

63.

PRAYER FOR THEM THAT OFFER FIRST-FRUITS

Let us pray to the Lord. Lord, have mercy.

O Master, Lord our God, Who commandest everyone to bring as an offering Thine own of Thine own, and grantest unto them in return Thine eternal good things; Who didst favorably accept the offering of the widow which was according to her ability: Do Thou now also accept the things offered by Thy servant, *N.* (*Thy servants, NN.*), and count them worthy to lay up the same in Thine eternal treasury. And grant unto him (*her*, *them*) an abundant [harvest] of Thy worldly good things, together with all things that are profitable unto him (*her*, *them*). For blessed is Thy Name, and glorified is Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

64.

PRAYER FOR THE SANCTIFICATION OF ANY FRAGRANT HERBAGE

Although this Prayer may be said at any season, according to pious custom it is said on the Feast of the Dormition (August 15), in which case it is said at the end of the Divine Liturgy after the Prayer Before the Ambon. In such cases, the full beginning is omitted.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And he reads this Prayer:

O Lord God Almighty, Who fillest all things according to Thy word, and Who didst command the earth to bring forth every fruit in its season and to give it unto man for gladness and for life: Do Thou Thyself, O All-good Master, bless and sanctify by Thy Holy Spirit, this seed and diverse herbage brought into this holy temple; and cleanse from every defilement these, Thy servants taking this herbage and seed, and fill their homes with every good fragrance, that these may become, for all that preserve them with faith, and cense with it, preservation and deliverance from every increase of enemies, and for the banishment of every illusion which comes from the action of the devil, whether by day or by night, as well as for the blessing of souls and bodies for Thy faithful people, and for the blessing of their cattle, houses and other places. For all that take this herbage, let them receive for themselves protection of souls and bodies, and may the healing mystery of Thy grace be for our salvation. And in whatsoever place it may be put, or wherever it may be used, let it be received for a blessing; and may Thy right hand shelter it, driving away every adverse power from thence, to the glory of Thy most-holy, majestic and worshiped Name: to Whom is due all glory, honor and

worship, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then he sprinkles them with Holy Water, saying:

These herbs (and/or flowers; and/or seeds) are sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And then the Dismissal.

65.

THE ORDER FOR BLESSING KOLIVA

(THIS IS KUTIYA, OR BOILED WHEAT, MIXED WITH HONEY AND DECORATED WITH VARIOUS SWEET FRUITS, AND BROUGHT TO THE CHURCH IN HONOR AND MEMORY OF FEASTS OF THE LORD OR OF SAINTS OF GOD)

Having brought the Koliva into the Church, if it be at Vespers: After ***St. Simeon's Prayer****: the Trisagion. After* Our Father...: *Troparion of the Feast. Glory...now and ever...Theotokion (in the Tone of the Troparion, if a Feast of a Saint (or Saints)); if it be at Liturgy: After the Prayer Before the Ambon, the Troparion and Kontakion of the [Feast].*

The Deacon, having censed the Koliva, *says:*

Let us pray to the Lord.

If a Bishop serves, then the Protodeacon replaces the Deacon.

Choir: Lord, have mercy.

The Priest, standing over the Koliva, says this Prayer:

O Lord, Who hast perfected all things through Thy Word, and hast commanded the earth to bring forth all manner of fruit for our enjoyment and food; Who through that which is sown hast made the Three Children and Daniel fairer than the Babylonians who lived in luxury: Do Thou Thyself, O All-gracious King, bless also this grain and various fruits, and sanctify them that will partake of them, for they have been offered by Thy servants to Thy glory (*if it be a Feast of a Saint (or Saints):* and in honor of Saint, *N.* (*or* Saints, *NN.*)), and as a memorial to them that have departed this life in devout faith. Grant, O Good One, unto them that have decorated these and keep this

memorial, all their petitions that are unto salvation, and the enjoyment of Thine eternal good things: Through the prayers of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, (*if it be a Feast of a Saint (or Saints):* and of Saint, *N.* (*or* Saints, *NN.*), whose memory we celebrate), and of all Thy Saints. For it is Thou Who blessest and sanctifiest all things, O our God, and unto Thee do we send up glory: to the eternal Father, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And if it be at Vespers:

Deacon: Wisdom.

Choir: Father (*or* Master (*if a Bishop serves*)), bless.

And the Priest (or Bishop) says:

He that is, Christ our God, is blessed, always, now and ever, and unto the ages of ages.

Choir: Amen.

And the rest, to the Dismissal.

But if it be at Liturgy, the Choir sings Blessed be the Name of the Lord *(thrice), and Psalm 33,* I will bless the Lord at all times...*to the end. And, distributing the Antidoron, the Priest (or Bishop) makes the customary Dismissal of the Liturgy.*

66.

THE ORDER FOR PERFORMING A CROSS-PROCESSION, (CALLED A LITYA*)

WHEN IT BE THE PATRONAL FEAST OF THE CHURCH, OR WHEN THERE BE A FESTIVAL AT THE FOUNDING OF A CITY, TOWN OR HOLY MONASTERY

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*This term, as commonly understood today, usually refers to the Procession to the Narthex which occurs during the Great Vespers of All-night Vigils. Sometimes it signifies a short commemoration of the Departed. The ***Great Book of Needs*** also contains a special Service of Prayer and Supplication called "Litya" which is a remnant of an ancient rite in which, during times of crisis in the great city of Constantinople, a great Cross-Procession would take place outside the city. This full "Litya" is rarely done in modern times. However, what follows is the *Order* of the Cross-Procession itself (with *rubrics*) and forms the pattern for general Cross-Processions. It should be noted that certain Feasts, such as the Feast of the Annunciation, specifically call for this "Litya", and various *Offices*, such as that for the Consecration of a Church, call for such Cross-Processions.

The Litya will be according to the following order: At the conclusion of the Divine Liturgy and after the Prayer Before the Ambon, the Candlebearers and Fanbearers coming first, together with the Cross and the Church Banners, exit from the church; behind them come the Choir singing the Troparion of the church or feast; and the Deacons, together with the Priests carrying Cross, Gospel and the Icon(s) of the church or feast, exit from the Altar. And they all go around the church three times, making four "oppositions": directly opposite the Altar, before the western doors, and from the northern and southern sides, always looking to the east.

The people follow after the Clergy. One of the Deacons carries the container with Holy Water and a Sprinkler (an Aspergillus or branch of basil). If there be no Deacon, the Priest says the Litanies and an Altar Server holds the Holy Water and Sprinkler. The First Priest carries the Cross, and if there be other Priests, they carry

the Gospel and Icon(s). If there not be enough Priests to carry the designated items, the Deacon carries the Gospel and certain of the Faithful carry the Icon(s). If there be no Deacon and only one Priest (as is most often the case, certain of the Faithful, designated by the Priest, carry the Gospel and the Icon(s). Only a man, however, may carry the Gospel. The Gospel and Icon(s) are held in specially-prepared cloths.

The plain sense of the *Rubric* indicates that the three-fold circuit of the church encompasses stopping at the four sides in the following manner: Exiting the western doors of the church, the Cross-Procession turns south and proceeds around the church to the eastern side, i.e., the side opposite the Altar. The Clergy, Servers and Choir stop at the eastern side, facing east. The first Gospel Reading, Litany, etc., take place. Then the Cross-Procession, in proper order, proceeds to the western side, i.e., opposite the western doors of the church—the traditional entrance of the church. The Clergy, Servers and Choir stop at the western side, facing east. The second Gospel Reading, Litany, etc., take place. (One circuit of the church has been accomplished.) Then the Cross-Procession, in proper order, proceeds to the northern side of the church. The Clergy, Servers and Choir stop at the northern side, facing east. The third Gospel Reading, Litany, etc., take place. Then the Cross-Procession, in proper order, proceeds to the southern side of the church. (A second circuit of the church is accomplished as the Procession passes the western doors, and the third circuit begins.) The Clergy, Servers and Choir stop at the southern side, facing east. The fourth Gospel Reading, Litany, etc., take place. Then the Cross-Procession completes the third circuit around the church and enter the western doors into the church for the Dismissal.

At the first stop (lit., "opposition"; i.e., opposite the Altar), *the Deacon says:*

And that we may be accounted worthy to listen to the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 116—Matthew 28:16-20*)

At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for all our brethren, and for all Orthodox Christians.

And the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest [dips the Sprinkler in the] Holy Water, and he turns to the east, holding the Cross in his left hand and the Sprinkler (i.e., the Aspergillus or branch of basil) *in his right; and sprinkling, he says:*

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the west, and sprinkling, *he says:*

O God, save this holy temple, and visit it with Thy mercy.

Choir: Amen.

Then, turning to the north, and sprinkling, *he says:*

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the south, and sprinkling, *he says:*

O God, save this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery), and all Thy people living in it, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then, they go further around the church, *singing the Troparion of the church or the feast; and, standing before the western doors, at the conclusion of the singing, the Deacon says:*

And that we may be accounted worthy to listen to the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Mark (*Pericope 71—Mark 16:9-20*)

At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray that this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery), and every city (*or* town; *or* village; *or, if a monastery,* monastery) and country be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favorable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous anger which hangs over us, and have mercy on us.

And the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Then the Priest sprinkles first the church (i.e., to the east) *with Holy Water, saying:*

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the west, and sprinkling, *he says:*

O God, save this holy temple, and visit it with Thy mercy.

Choir: Amen.

Then, turning to the north, and sprinkling, *he says:*

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the south, and sprinkling, *he says:*

O God, save this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery), and all Thy people living in it, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then, they go further around the church *to the south side, singing the Troparion of the church or the feast; and, when they stand at that place,* at the conclusion of the singing, *the Deacon says:*

And that we may be accounted worthy to listen to the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke (*or* Saint John, *as the case may be*).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Luke (*Pericope 112—Luke 24:1-12*)

or

The Gospel according to John (*Pericope 14—John 5:1-14*)

At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery), for mercy, life, peace, health, salvation and visitation for the builders and benefactors of this holy temple, and for all the inhabitants of this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery).

Again we pray for all our brethren, and for all Orthodox Christians.

And the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, he sprinkles, looking to the east, and saying:

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the west, and sprinkling, *he says:*

O God, save this holy temple, and visit it with Thy mercy.

Choir: Amen.

Then, turning to the north, and sprinkling, *he says:*

O God, save Thy people, and bless Thine inheritance.

Choir: Amen.

And turning to the south, and sprinkling, *he says:*

O God, save this city (*or* this town; *or* this village; *or, if a monastery,* this holy monastery), and all Thy people living in it, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then, singing the Troparion, they circle the church a third time; and when they approach the south side, the Deacon says:

And that we may be accounted worthy to listen to the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 16—John 5:24-30*)

At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for the repose of the souls of the servants of God, our forefathers, fathers and brethren, the builders, benefactors, and founders of this holy temple, and for all Orthodox Christians who here and everywhere lie asleep *in the Lord*, and that they may be pardoned all their sins, both voluntary and involuntary.

That the Lord God will establish their souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us ask of Christ, the immortal King and God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says this Prayer secretly:

O God of spirits, and of all flesh, Who hast trampled down death by death, and overthrown the devil, and given life to Thy world: Do Thou, Thyself, O Lord, give rest to the souls of Thy departed servants, *NN.*, in a place of brightness, in a place of repose, where all sickness, sorrow and sighing have fled away. Pardon every transgression which they have committed, whether by word or deed or thought. For Thou art a good God and the Lover of Mankind; because there is no man that lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy word is truth.

Exclamation:

For Thou art the Resurrection, the Life, and the Repose of Thy servants, *NN.*, who are fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest says:

Give rest eternal in blessed falling-asleep, O Lord, unto Thine ever-memorable servants, and make their memory to be eternal.

And the Choir sings:

Memory eternal. *(thrice)*

Then, returning into the church, the Choir sings:

Blessed be the Name of the Lord, henceforth, and forevermore. *(thrice)*

And there is the full Dismissal.

APPENDIX

CONCERNING DISMISSALS

Most of the time, the conclusion of an *Office*, *Prayer*, *Order*, etc., a "Dismissal" is called for without any other designation. Unless otherwise specified, this means the *Little Dismissal* according to the following form:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory...now and ever....Lord, have mercy (*thrice*)...Father, Bless.

Priest: May Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

DISMISSALS—DAYS OF THE WEEK

SUNDAYS:

May He Who rose from the dead, Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

MONDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the protection of the honorable bodiless powers of Heaven; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and

righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

TUESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

WEDNESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THURSDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

FRIDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

SATURDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—FESTAL CYCLE

THE NATIVITY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE EXALTATION (ELEVATION) OF THE CROSS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy

and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE PROTECTION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE ENTRY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE NATIVITY OF CHRIST:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE CIRCUMCISION OF CHRIST:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE THEOPHANY OF CHRIST:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE MEETING OF CHRIST:

May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE TRANSFIGURATION OF CHRIST:

May He Who was transfigured in glory before His Disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE DORMITION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—LENTEN CYCLE

PALM SUNDAY:

May He Who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of

all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY MONDAY through HOLY WEDNESDAY:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY THURSDAY:

May He Who showed us the most excellent way of humility when He washed His Disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY FRIDAY:

May He Who endured fearful sufferings, the lifegiving Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY SATURDAY:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—PASCHAL CYCLE

HOLY PASCHA and BRIGHT WEEK:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE ASCENSION:

May He Who in glory ascended from us into Heaven and sat at the right hand of God the Father, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY PENTECOST:

May He Who sent the Most-holy Spirit from Heaven upon His holy Disciples and Apostles in the form of fiery tongues, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

✚ **Glory be to God for all things.** ✚

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